



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Addresses at patriotic and civic occasions

Addresses
at
Patriotic and Civic
Occasions

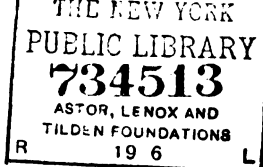
By
Catholic Orators

Volume II



NEW YORK
JOSEPH F. WAGNER

Phil Obstat



REMIGIUS LAFORT, S.T.D.

Censor

Imprimatur

JOHN CARDINAL FARLEY

Archbishop of New York

New York, October 22, 1915

NOV 23 1915
LIBRARY
OF THE
UNIVERSITY OF CHICAGO

Copyright, 1915, by JOSEPH F. WAGNER (Inc.), New York

THE UNIVERSITY PRESS, CAMBRIDGE, U. S. A.

CONTENTS

Education

| | |
|--|----|
| CATHOLIC SCHOOLS FOR CATHOLIC YOUTH. By the Most Rev. John Ireland, D.D. | 1 |
| CATHOLIC HIGHER EDUCATION. By the Rt. Rev. John P. Carroll, D.D. | 17 |
| THE STATE AND EDUCATION. By the Rt. Rev. Mgr. Philip R. McDevitt, D.D. | 26 |

Socialism

| | |
|---|----|
| IS SOCIALISM A HOME DESTROYER? By the Rev. Edward A. Flannery | 57 |
| SOCIALISM FROM A CATHOLIC VIEWPOINT. By John G. Coyle, M.D. | 77 |

Temperance

| | |
|--|----|
| TEMPERANCE. By the Very Rev. P. J. O'Callaghan, C.S.P. | 84 |
| THE CATHOLIC TOTAL ABSTINENCE MOVEMENT. By the Rev. Thomas Hugh Bryson, A.M. | 89 |

Various Subjects

| | |
|--|-----|
| THE NECESSITY OF A MORAL OR RELIGIOUS SENSE IN THE FORMATION OF GOOD CITIZENS. By His Eminence, Cardinal Gibbons | 100 |
| THE POSITION OF CATHOLICS. By His Eminence, Cardinal O'Connell | 113 |
| CHARITY. By the Most Rev. J. J. Glennon, D.D. | 116 |
| THE CHURCH, THE GREATEST CONSERVATIVE FORCE. By the Rt. Rev. Joseph G. Anderson, D.D. | 120 |
| OUR CRITICS. By the Rt. Rev. Austin Dowling, D.D. | 125 |
| THE RIDDLE OF MODERN UNREST. By the Rt. Rev. John E. Gunn, S.M., D.D. | 141 |
| THE CHURCH AND THE SEX PROBLEM. By the Rev. Richard H. Tierney, S.J. | 147 |
| PROGRESS TRUE AND FALSE. By the Rev. F. W. Howard, LL.D. . . . | 155 |
| THE CATHOLIC CHURCH, THE SALVATION OF SOCIETY. By the Rt. Rev. Mgr. Patrick J. Supple, D.D. | 167 |
| RELIGIOUS BIGOTRY. By the Hon. F. W. Mansfield | 175 |
| OPPOSITION TO THE CHURCH EVIDENCE OF HER DIVINE ORIGIN AND NATURE. By the Rev. John J. Loughran, S.T.D. | 185 |
| FREEMASONRY AND CATHOLICISM IN AMERICA. By the Rev. Michael Kenny, S.J. | 194 |
| VOCATION AND CITIZENSHIP. By the Hon. Thomas A. Davis | 213 |
| THE RELIGIOUS HOSPITAL AS THE NEED OF OUR TIMES. By James J. Walsh, M.D., Ph.D. | 221 |
| THE TESTIMONY OF REASON TO THE IMMORTALITY OF THE SOUL. By the Rev. John J. Ford, S.J. | 231 |
| THE CHURCH AND LIBERTY. By the Hon. Francis E. Slattery | 243 |
| THE NEED OF RELIGION IN MODERN LIFE. By the Rev. Thomas G. Ring | 255 |
| THE PAPACY AND WORLD PEACE. By the Hon. Michael J. Ryan | 266 |
| THE BIBLE AND THE CATHOLIC CHURCH. By the Rev. J. A. M. Gillis, A.M. | 273 |
| FAITH, REVELATION, AND THE CHURCH. By the Rev. Nicholas Reagan, O.F.M. | |
| I. FAITH | 281 |
| II. REVELATION | 290 |
| III. THE CHURCH | 301 |

NOY W39
31817
V9A98U

ADDRESSES AT PATRIOTIC AND CIVIC OCCASIONS

CATHOLIC SCHOOLS FOR CATHOLIC YOUTH

ADDRESS TO THE DELEGATES AT THE NATIONAL CONVENTION OF
THE CATHOLIC EDUCATIONAL ASSOCIATION OF AMERICA ON
JUNE 29, 1915

BY THE MOST REV. JOHN IRELAND, D.D.

ARCHBISHOP OF ST. PAUL

"*"Going therefore teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."* — Matt. xxviii, 19-20.

I TELL, in His own words, the injunction of the Saviour to His Church, even to the consummation of the world. I tell the reason of the proclamation which to-day is that of the Catholic Church in the United States of America: Catholic schools for Catholic youth.

That the Church was ever mindful of the injunction to teach all nations, teaching them to observe all things whatsoever the Saviour had commanded, the facts in the story of her life and activities provide abundant proof. That in her obedience to the injunction she ever received the supernatural aid promised to her, "And behold I am with you all days," the no less abundant proof is had from the characteristic wisdom and courage which ever marked her march through time and space, from the clearness of vision with which she ever promptly

discovered menaces of peril, from the daring of hand with which at once she set herself to conquer whatever obstacles one situation or another was wont to fling across her pathway.

Such the Church in history, such the Church to-day in America. I announce one of the most meaningful acts in her entire history, one most expressive of her accurate and far-peering vision into present and future happenings, and equally so of her wondrous courage to confront existing contingencies and sweep seeming defeat into triumphant victory. I have before my eyes the Catholic schools of America, primary and secondary, so numerous and so efficient to-day, to be yet more numerous and more efficient to-morrow.

The schools of the State were secularized, restricted by edict of law to the teaching of purely secular themes. Religion in every form was excluded from the prescribed curriculum. To its secularized schools the State was lavish of financial support; the entire citizenship of the land was taxed to replenish their treasury. Furthermore, were the Catholic Church to dissent from them and open other schools in better accord with her principles, she was reduced to ask from her faithful people double taxation, to maintain their own schools, while doing their part towards maintaining the schools of the State. Public opinion was resolute in its championship of the secularized school. To run counter to it in this regard was to incur, in no small measure, the suspicion of treason to the country. The secularized school, it was asserted, is the corollary of the principle, which none would deny, that universal instruction is necessary both to the welfare of the individual citizen and to that of the general commonwealth; and so in the eyes of public opinion he who refused for his children the secularized school appeared as the enemy of universal instruction, the enemy of the country itself.

Meanwhile the Catholic Church was convinced that in loyalty to her mission to teach to all nations the religion of the Saviour she should not accept the secularized school as the fit nursery of childhood and of youth. Souls were at stake, religion was at stake. The battle was offered, in which she must win or lose now the little ones of the flock — lose later the flock itself. What else was she to do but to have her own schools, whatever the financial cost this should entail, whatever the misunderstandings and misstatements it might awaken? This she has done, this she is doing.

The influence of the school upon future manhood and womanhood cannot be overduly emphasized. The school is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming time will dominate the intellect; impressions set there upon the soul sink into its deepest fibre, they will not depart with the passing of the years. Five days out of the seven the school holds sway; they are the days of serious labor, of serious reflection. Outside those days play and rest are urgent in their claim. To be effective the school is authoritative; the master's word is the law, the master's nod the compass of orientation. As he speaks, as he breathes, so speaks and breathes the pupil. The silent atmosphere of the school in itself is a strong formative element; it is to the mind and the heart what the air of the skies is to the material body. That the lessons, the influences of the classroom are preëminent is the open proclamation of leaders in plans and systems of pedagogies. What does not enter, one way or another, into the curriculum of the classroom, they ceaselessly repeat, will be no part, or only a minimized part, of the subsequent career of the pupil. As the pupil in the classroom, so later the man and the woman.

This being the undenied fact, I put the question: Is the secularized schoolroom the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of the faith, countenance the secularized school?

I take the secularized school under its most favorable professions, such as its fair-minded advocates would have it — absolute neutrality with regard to religion, to each and every form of religion, to each and every church or religious association. I might argue in the interests of the human mind, and on this behalf protest against the secularized school. Secular knowledge itself forbids the shortcomings of the secularized school. Science is told to roam through the universe, investigate its happenings, discover its processes and laws. But to the surging interrogations Whence? and Whither? silence is interposed. The cause of the universe, the guidance of its movements, the purpose of its cravings and aspirations must not be mentioned. To speak of the ever-living God as Creator and Ruler were rank sectarianism, offensive to atheist and agnostic. Nor, on the other hand, is the limitless potency of self-existing matter to be admitted; theist and Christian would raise the cry of alarm. The annals of history are unfolded to the wondering eye. A marvellous kaleidoscopic drama it is of men and of ideas. But what is history, what the forces that fashioned it into shape, inspired and determined its developments? The Providence of the omniscient God must not be invoked, neither the blind evolution of matter. Either assertion suggests sectarianism, violates religious neutrality. Heroes, whose names spell magic influences, whose hands wrought mighty deeds, pass in review; their motives, their sources of strength, the result of their labors challenge dispute and examination. One, however, there is, the mighti-

est in word and work, who escapes inquiry — Jesus of Nazareth. Who He is no one must ask, no one must answer. It were sectarianism whether the reply were affirmation or negation. The literatures of the world open their pages to nurture the mind and inflame the heart. But the Book of Books, that which is the most sublime in beauty, which more than all others has dominated the civilized world, the Bible, is not read nor even seen. It is a book of religion around which controversies rage; silence in its regard is the price of peace. What else is the secularized school but the woeful mutilation of the field of secular knowledge, within the most vitalizing scopes of its own teachings? But my present contention is with Catholics: The Catholic school for the Catholic child.

Glacial and soul-chilling the secularized school, from which God, His Christ, His Church are bidden away. How could the Catholic parent dare thrust into the vast void his tender-minded, tender-hearted child! To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things; Christ is the Saviour, through whose name there is salvation to men and to nations; religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet during school hours, the time of serious thought, God, Christ, religion are not spoken of, the entire span of the hours being devoted exclusively to the earth and to the things of the earth. The compelling effect upon the pupil is the impression that amid the activities of men the earth and the things of the earth prevail, that heaven and the things of heaven, if at all worthy of notice, must be confined to odd moments, the nooks and corners of human life. The negation of religion in the school-room is fatal to religion, to the sense of its importance, to the

vigor of the influences that should radiate from it across the whole sphere of man's thinking and acting. Memories of youth endure; to the adult whose formative days were spent in a secularized schoolroom, memories those are of a humanity without God, without Christ. The secularized school is the expulsion of God and of Christ from the mind and the heart of the child, with the resulting expulsion of Him from the mind and the heart of the adult.

But we must go farther and see facts as they really are. There is no neutrality in the secularized school. Textbooks abound in misrepresentations and calumnies with regard to the Church; teachers, non-Catholics, non-Christians, do not refrain from giving expression to their views. Their views, when not openly spoken, exude from the very atmosphere teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge; he is listened to with respect and obedience; his opinions and judgments, whether he will it or not, he cannot conceal. For the child, untutored and tender-minded, the school is not neutral; it is Catholic or Protestant, Christian or Hebrew, theist or agnostic or baldly materialistic.

Not taught in the schoolroom, where will religion be taught? Let us remember that the Catholic faith is a science in itself, lengthy and complex in its propositions, precise and dogmatic in its demands. It is not learnt in brief moments, with easy expenditures of attention. It is no general mental assent to which the slight promoting of the will gives birth; it is no vague aspiration to which a passing word or example lends a power of uplift. The Catholic faith is a well-coördinated and explicit system of divinely received truths; it is the firm grasp of those truths by mind and heart; it is the plenary yielding of the energies of life to the consequences of those

truths. An attempt to teach Catholic faith, short of long-time and thorough drilling, is a profitless beating of the air. The place to teach religion is the schoolroom, where time and circumstances permit and authorize thought and work, where each theme of study takes its proper rank, religion first and foremost, permeating and inspiring all else, while other themes are loyally treated to their due share of attention and respect.

Need I discuss the home and the Sunday-school as factors in the religious formation of the child? As a matter of fact, religion is not taught in the home. Few parents are capable of teaching religion; fewer yet take the time or have the will to teach it. If they fain would teach religion, when and where the opportunity? The day's harassing labor over, fathers and mothers covet rest and recreation; the wearisome drudgery of the schoolroom sloughed off, children are loath to listen. Parents do not trust in the lessons of the home to teach to their children the sciences of earth. Are lessons in religion less valuable or more easily dealt out than lessons in music or grammar, in chemistry or history? The Sunday-school! For multitudes of children the Sunday-school does not exist; they do not, they will not come to it. To those who do come, what is the Sunday-school? One hour in the week, a hurried rehearsal of words, a specious makeshift, harmful inasmuch as it excuses from the thorough study that alone suffices in matters of religion.

Were the Catholic Church in America to confide in the home and the Sunday-school for the religious education of her children, she would be preparing a death-blow to herself and to the sacred message of which she was made the voice-bearer and the defender. I refer to the examinations in religion over which I preside when I visit parishes for the administration of the

Sacrament of Confirmation. Few the glances, few the questionings needed to differentiate the pupils of the Catholic school from those whose religious training is presumed to have come from the home or the Sunday-school. As the pupils of the Catholic school pass in review, prompt in reply and elucidation, beaming in countenance with the joyous rays of spiritual grace and piety, I feel that in the future years the Church is sure to have from them its throng of loyal soldiers, in whose hands her destinies are safe. But as I observe and question those children who, for their religious training, have relied on other agencies, I tremble for the faith of those children, for the fortunes of the Church so far as they are to be her champions. I never arise from a Confirmation examination without an act of praise to God for our Catholic schools, without an act of deep regret that still there are Catholic children outside their tutelage.

Religion barred from the schoolroom, the all-important question is sprung: What is done to ground the pupil in good morals? The effective foundation of good morals is faith in the living God, supreme Ruler of men, faith in the ever-abiding Christ, Saviour of mankind, faith in the sacramental graces flowing from the merits of Christ and distributed over souls through the agencies of His Church. The supernatural is the birthplace of human virtue; thence the rays to enlighten the reason of man, thence the inspiration to awaken and fortify his conscience, thence, too, the sanction of love and of fear to impel his will to the observance of righteousness, to deter it from evil-doing. But all this is religion, of which no mention is allowed. What remains? Pitiably appeals to counsels of reason, to impending punishments of human law, to frowns of public opinion, to policies of worldly expediency. Pathetic it is to listen to the devices proposed as substitutes for reli-

gion in the teaching of morals. The imperious need of morals none there are who doubt, none who doubt that the season of formation in morals is childhood and youth. The cry of public opinion is that in some way morals be taught in the schools of the land, and panacea after panacea is read out to instructors and to pupils. The vainest illusion the panacea is — at best a whispering of words that for a moment, perhaps, temper temptation in specially favored circumstances of soul and of surroundings, unable, however, to raise a ripple over the angry billows of sin and of peril of sin in which are immersed the masses of our common humanity. God and Christ are the masters, the guardians of morals; dare not, Catholic fathers and mothers, choose for your little ones schools that vow their names to silence and oblivion.

Were I to argue further as to the effect of the secularized school upon religion, I should invite you to remark its too visible results in the country at large outside the Catholic Church. Time was, not so long ago, when the masses of Americans held firmly to one form or to another of Christian faith, when to stay away from religious services on Sunday was to invoke upon oneself public criticism. To-day, among the masses, only tattered and shattered shreds of Christianity subsist, when it is at all anything more than a memory or a mere wave of so-called human brotherhood or social uplift. To-day Protestant temples gather into their pews on Sunday the handfuls of worshippers, and the thinning of the ranks grows yearly apace. The fatal day seems near when, outside the Catholic Church, Christ and His Gospel shall be accepted as naught else than ordinary natural incidents on the pages of humanity's history. To the effacement of the supernatural there may be auxiliary causes; the chief cause, it cannot be denied, is that religion is barred from the school and that,

consequently, childhood and youth grow up in ignorance of God and of their duties to Him.

Thoughtful Protestants, for whom the word of God has still a meaning, for whom God and Christ remain the vital factors of salvation in time and in eternity, deplore the secularism of the schoolroom and are of one mind with Catholics as to its dire results. Witness the oft-repeated clamorings, in themselves well-intentioned, however pathetic in their futility, to have a few words of prayer recited in the schoolroom, together with a reading of the Bible or of some peculiarly chosen extracts from it. Unfortunately even that small pittance of religion is a violation of the neutrality of the schoolroom and meets with popular repulse. That pittance is opposed on the one hand by such as will allow no religion to themselves or to their children, and on the other by such as see in it, because of its littleness, an utterly insufficient training in religion, a harmful and forbidden mutilation of the faith once delivered to the saints. Witness, too, the consistent and courageous determination of some few of the Protestant churches who do as Catholics do, building up their own schools where the fulness of what they believe is given out in daily lessons without obstruction from law or custom. The secularized schoolroom has its logical advocates and defenders; they are those whose religion is agnosticism or materialism, the avowed foes of God and of Christ. Other advocates there are, those who still retain memories of the Christian faith of their fathers and mothers, who, however, are so weak in their adhesion to those memories as to be unmindful of the perils to which they expose the faith of their children or unwilling to make sacrifices on its behalf. Others still we know of, from whom in time better things may be expected. They are those, and to-day they are not the very few, who, though earnest in their reli-

gious belief and sincere in their efforts to transmit it unimpaired to their children, have not been brought to understand the deadly effects of the unreligious schoolroom. Further experience of those effects, soon to be unmistakable, will, let us hope, open their minds to the error of their present manner of thought.

Since the Catholic Church cannot possibly lend approval or countenance to the secularized schools, and cannot by inaction on her part authorize Catholics to confide to them the education of their little ones, she established her own schools. The Church essayed what foes and timid friends declared to be utterly beyond her power to execute. Her courage has been rewarded with triumphs that are marvellous, little short of the miraculous, if at all short of it we may account them to be. The figures in the "Catholic Directory" tell the wonder as it is to-day: parish schools in the United States, 5,488; academies and colleges, 909; pupils in attendance, 1,546,209; schools, academies, and colleges, knit together to a great Catholic university in the capital city of the nation, having a studentship reaching into the fifteen hundreds. This much to-day, and the work is in its beginnings.

The triumph of the Catholic Church is not so much the number of schools already in active operation or the number of pupils crowding into their halls; it is the bolder consciousness which is hers of the righteousness of her cause; it is her firmness of resolve to go forward to further and higher achievements; it is her confident assurance that continued time will mean continued victory, until the absence of a Catholic child from a Catholic school will be the rare exception, to be excused only by very extraordinary situations.

It was wont to be said that, whatever the good-will and the effort, Catholic schools could not rival the schools of the

State in their efficiency to impart secular knowledge, that in consequence Catholic parents would be deterred from patronizing them. No fear is to-day admissible. The Catholic school is its own argument. Its efficiency is proved. The Catholic school challenges superiority. Wherever comparative examinations are had, Catholic boys and girls rank high in markings; wherever in the several callings of later life ability, together with punctuality, honor, and honesty, is at a premium, youths, former pupils of Catholic schools, command and obtain favor. No longer is there dispute as to the efficiency of our Catholic schools in matters of secular knowledge; it is a patent, incontrovertible fact.

It was wont to be said that the Catholic people would deem the financial burden of supporting their own schools too heavy to be borne and soon would grow impatient of it. Apparently there was reason for this assertion. The Catholic people as a class are not the possessors of wealth; they are compelled by the law of the land, while supporting their own schools, to do their share to aid the schools of the State. But those who spoke of peril on this score did not know the Catholics of America, did not measure aright the strength of their faith and their power of sacrifice in its defence. Few things in the history of Christian generosity, the world over, parallel the munificence of the Catholics of America on behalf of their schools, their colleges, and their university. They rise to the full intelligence of the need there is for Catholic schools; they are determined to be equal to all demands that this need imposes upon them. No longer is there fear lest the Church may not safely count upon her people in all that she undertakes to save the faith of her children, to put into plenary execution her commission to teach the Gospel of supernatural truth to all nations in all ages. Magnificent they are, the Catholic

people of America, a spectacle in which men and angels must take delight.

In America the position of the Catholic Church on the question of schools was misunderstood. Time has justified her in the eyes of American public opinion. Our shrinkage from contact with the secularized school was interpreted as opposition to knowledge itself, as a covert effort on the part of the Church to hold her people in the darkness of servitude. Catholic schools among the most efficient in the land, priests and people eager to uphold and multiply them, unlimited sacrifices that all our children be educated and rise high in scholarship, have made clear that the Church is the friend and abettor of education, from the lowest primary schoolroom to the most learned university. He who runs may read; he who still in America prattles of the Catholic Church as the fosterer of mental ignorance is incapable of seeing the sun in the splendor of its noonday rays.

It was said that the secularized schoolroom is the great American institution, that in shunning it Catholics show lack of patriotism to America. The schoolroom, if you will, is the great American institution. To the schoolroom Catholics accord whole-hearted devotion. In this devotion they yield to none among their fellow-citizens. Farther do they go than others of their fellow Americans. To have the schoolroom to which their children may repair, they tax themselves doubly; they share in the maintenance of the secularized school from which others draw benefits, and then pour out lavishly of their money to create for themselves the schoolroom where their faith is in safety. The schoolroom is the American institution; the exclusion of religion from the schoolroom is not the American institution; to this exclusion only do Catholics make objection. Our reasons are no longer misunderstood in America.

And their other charge was that American patriotism is barred from our schools. Facts, however, are too plainly seen to be doubted. No other schools there are in which America is more honored and loved than in the Catholic schools; no other schools there are in which the flag of America draws to itself more ardent love and devotion. Too plainly, also, to be doubted is this other fact — that when America is the issue of the battlefield, former pupils of our schools are there, in their full proportions, to combat and to die. In Catholic schools patriotism is inculcated as a religious even more than as a civic duty; the oath of allegiance to the country is taught to be an act of which the Almighty God is the sovereign guardian.

The contention of the Catholic Church is the principle that religion should permeate and vivify the education of childhood and of youth. On this principle the Catholic Church rests her case before public opinion. Differ from us who may, combat against us who may, provided the principle we uphold is understood and honorably admitted.

As we chant the triumphs of our schools, praise to whom praise is due! I name the pastors of parishes. With what whole-hearted energy they have thrown themselves into the breach! Sacrifices, heroic in their exigencies, were to be made; cheerfully and perseveringly have they been made. By continuous exhortation, by unceasing impulse of example, pastors have likened to their own the convictions and sacrifices of their people, and so, pastors and people united in firm phalanx, wonders have been wrought. Among pastors there is the holy rivalry: who shall have the most serviceable school buildings, who shall number within them, proportionately to the population, the largest number of pupils? Time was when the Church or the presbytery was the chief magnet of priestly zeal; to-day it is the schoolhouse. Without the intelligent zeal of

pastors, without their personal self-denial, their ceaseless appeal to their people, the triumphs of the Catholic faith in matters of religious education were never possible.

I name our brotherhoods and our sisterhoods. To them, in the name of Catholic education, I bow in reverence and gratitude. Sublime their life, in which we behold the magnificent flowering of the divine life imbedded in the deep fibre of the Church by Christ, her Founder. Nothing but a God-fashioned Church could have produced them, nothing but the supernatural grace of the Almighty could have nurtured the virtues that brighten their labors.

Our brotherhoods and our sisterhoods it is that permit our Catholic schools to exist. They are prodigal of service for the merest shade of pecuniary retribution. Without them the financial burden of Catholic schools were insupportable, without them Catholic schools should have long ago closed their doors. Our brotherhoods and our sisterhoods it is to whom we owe the high degree of efficiency which is the glory of our schools, which has victoriously overcome prejudices, whether among Catholics or among non-Catholics, that at one time seriously impeded their onward march.

I rejoice that the first extraordinary convocation gathered beneath the dome of the new Cathedral of St. Paul is that of the Catholic Educational Association of the United States of America. In greeting the Catholic Educational Association the Cathedral greets the sacred principle that religion is inseparable from the true education of childhood and of youth — a principle to which from altar and pulpit the Cathedral of St. Paul will ever consecrate its holiest inspirations, its most potent energies.

Delegates to the Convention of the Catholic Educational Association of the United States, I thank you for the honor

of your presence in the Cathedral of St. Paul; I thank you for the great cause you are championing; I invoke upon the deliberations of your several meetings the blessing of Him who once did say: "Suffer the little children and forbid them not to come to me."

CATHOLIC HIGHER EDUCATION

ADDRESS AT THE CATHOLIC EDUCATIONAL CONVENTION

**BY THE RT. REV. JOHN P. CARROLL, D.D.
BISHOP OF HELENA, MONT.**

To the question, What good is the higher education? I answer by asking, What good is a healthy body? We all think a healthy body is a good thing, because we try to keep the body healthy and to restore its health when lost. We try to increase its health by food and drink, fresh air and exercise. We have a mind, too, certainly not inferior to the body, and we should strive to endow it with that perfection which corresponds to health in the body — that subtlety, that elasticity, that reach, that grasp, that enlargement and fulness, that vitality, that illumination which will enable it to exercise its functions with ease and grace. Now this perfection or state or habit of mind is obtained only by the higher or liberal education. Such education, therefore, is good for the mind itself, even if it serve no ulterior purpose, just as health is good for the body, even if it does nothing else. As health makes the body beautiful, so does liberal education make the mind beautiful, and the beautiful is the spice and the glory and the splendor of life. It exalts and ennobles and fills with joy the possessor and the beholder. Intellectual culture, then, or liberal education, is an end in itself. It is worth having for its own sake.

To the further questions, What good does a liberal education do? Of what use is it for man's life in the world? I could

answer by asking, Of what use is a healthy body? Just as you will tell me that a healthy body enables a man to do well all the things the body can do, so I tell you a liberally educated mind enables a man to do well all the things the mind can do. If you point out to me the wonderful mental accomplishments of men of little or no education, I can single out the marvelous physical feats of men of meagre bodily strength. And just as you will admit that these could do such things more easily, or could do things still more wonderful, if endowed with greater strength of body, so you must concede that with the added power of education those could accomplish, if not greater things, at least the ordinary things with greater delight and ease.

Yes, mind is power as body is power, but the liberally educated mind is the greatest natural power in the world. Compare it in the various activities of life with the mind which has received only the instruction that directly fits it for its work.

A multitude of witnesses will arise to tell you that the young man who enters the counting house at twenty-one with an education which had for its direct purpose merely to open, to invigorate, to strengthen the mind will, if diligent and devoted, outstrip in business capacity at the age of twenty-three a companion who from his sixteenth year has continuously occupied a similar position. I speak not here of those whose foolish pride would grasp the top of the ladder, disdain the lower rounds. These must always fail. My statement applies only to those whose heart is in their work, whose spirit is that of those brave men "who while their companions slept were toiling upward in the night." Industry is an essential condition of success in any walk of life, but it is the intellect of the college graduate quickened by disciplinary studies and

formed to habits of method, of analysis, of comparison, that gives him a decided advantage in business over his companion of the mere business course.

A great European university after a trial of ten years declared that the graduates of the commercial schools are not on a par with the graduates of the classical schools in the pursuit of professional and philosophical studies, and that unless the plan of admitting both on an equal footing be changed, national scholarship would soon be a thing of the past. The reasons given were slower developments, superficial knowledge, lack of independent judgment, inferiority in private research, less dexterity, want of keenness, and defective power of expression. If the student of the practical and merely secondary education is not a match for his fellow of the college course during the time of their training for the professions, how can he compete with him, other things being equal, in the arena of practice?

We sometimes hear it said that labor does it all, that labor is the source of all production. Such a statement is made only by demagogues who would make political capital out of labor. Competent experts have calculated that seven-twelfths of the production of great industrial enterprises is due to ability and only five-twelfths to labor. It is the ability to organize, to foresee and forestall difficulties, to open up markets, to compete, to govern, to direct, to improve, to furnish occupation, to create opportunity which makes the largest contribution to the success of great industries. Whence that ability? Barring exceptional natural genius, it is the product of mind developed by education. The railroads and the mines will not admit even to their engineering shops as an apprentice the young man who has not received a collegiate or at least a high-school training. I hope the day is not far distant when all

the schools of law and medicine in the United States will agree to receive only graduates of a full collegiate course.

Farmers formerly had little patience with the college man who would presume to instruct them in agriculture. It was their boast that actual experience on the farm was worth more than all the book knowledge in the world. Now they are regular attendants at Farmers' Institutes, conducted under the auspices of agricultural colleges by professors whose entire education for their positions has been in most instances purely collegiate. More, they are sending their sons to college in greater numbers, the better to prepare them for the life of a farmer in America in the twentieth century; and instead of sending them late in the fall and taking them out early in the spring, as they used to do during the two or three years they gave them at college, they are insisting on a regular attendance during a much longer period. They realize that it is only the trained mind that can detect the scientific side of farming and by scientific experiment contribute to its advancement. They are alive to the fact that mental culture sweetens the cup of toil and counteracts the debasing tendencies of material occupations, and that if the children are to be kept on the farm and spared the pitfalls of city life, there must be more of it.

Not to speak of the ward politician and his partner in the State legislature, now happily passing away, tell me who have been our presidents, the governors of our States, our senators, and our representatives in the national congress? As a body they have been college men, large numbers of them having been taken from the learned professions. In fact I may say a liberal education is regarded by the American people generally as an essential qualification in candidates for such offices. Indeed, the college professor or president is beginning to be looked upon as being capable of combining high intellectual

attainments with the practical wisdom needed in a chief executive.

As for the priesthood and the religious life, the laws and customs of the Church from time immemorial have made a liberal education a necessary preparation for the study of the sacred sciences. This it was, in the days when the Church was lifting Europe from barbarism, and creating a Christian civilization, that enabled the clergy and the religious Orders to keep the torch of science burning, to preserve and translate the Scriptures and the classics, to rescue from oblivion the philosophy of Plato and Aristotle and make it serve the cause of revealed truth, to develop the sciences of law and medicine, to create Christian architecture and the Christian arts of painting and sculpture, poetry and music, to teach Europe the science and the art of agriculture, to lay down the principles of good government and direct the affairs of state. The establishment of the cathedral schools and their development into the monastic schools, and then into the great universities of the thirteenth century, is both the cause and the effect of the liberal education of the clergy and of the wonderful things which that education inspired and accomplished. And even to-day, wherever the priest is given the sceptre of leadership in the things that make for the moral and material betterment of his community, this is due in no small measure to the power of his superior education.

In our modern world the laity are called upon to take an active part in dispensing the blessings of civilization. If they would perform their task with credit to themselves and profit to the people, they must imbibe that broad and liberalizing spirit of intellectual culture which in former times made the action of the clergy so beneficent. And I may say in passing that if heretofore in America Catholic laymen have not had

their share of the high positions in state and nation, this was due to their lack of higher education more perhaps than to any other cause. In the past poverty could be pleaded as an excuse for not securing the higher education. The excuse is no longer valid. Many have acquired wealth, and the great body are in easy circumstances, while Catholic institutions of higher education have been multiplied all over the land, ready, like the fabled Briareus of the hundred hands, to lift our youth up to those intellectual heights where knowledge is as pure as the air of our mountains, as sweet as the water that springeth from the rock, as strong as the everlasting hills. .

Excellent and useful as is education in perfecting the mind and in imparting to it power and influence, it would be incomplete if it did not perfect and strengthen the will. Knowledge is, indeed, power, but it is a power for the good of the individual and society only when steadied by a will thoroughly consolidated in virtue and morality. This was the teaching of the Father of our Country, who declared knowledge and virtue to be the two essential supports of the Republic. Going further, Washington affirmed and proved that virtue and morality cannot be sound and enduring without religion. This thought is at the very root of the whole educational system of the Church. Yes, if religion with its wisdom from above and its eternal sanction is necessary to strengthen virtue and direct knowledge in the man and the citizen, surely it should be the most active force in the education of those who are being prepared for manhood and citizenship. And if this is true of all education, it is emphatically true of the higher education of college and university, by which are created intellectual aristocrats and leaders of the people.

Time was when the clergy were regarded as the only teachers and defenders of the faith. That time has gone by.

This is the century of the laity. To the Catholic layman the world looks for information on religious subjects which it will not seek from the priest. To him it voices its disapprobation of Catholic teaching and practice. Not to be able to furnish the information or supply the proper defence would argue in him a lack of appreciation of his duty as a Catholic gentleman in the surroundings in which Providence has placed him. It is a time of great crises in the world. The principles of Christianity are losing their hold on the minds of men, the family is disintegrating, vast social changes are putting to the test long-established teachings. The Church alone possesses the forces of truth and grace which will save society. To secure the widest diffusion of these forces is an obligation imposed upon the Catholic layman both by patriotism and religion.

To be a worthy spokesman and defender of the faith, the Catholic layman must be a model of Christian morality. In his private life he must be sober, stainless, and above reproach. The strictest honesty should characterize all his dealings with his fellow-man. He should account it his duty to take part in every movement that makes for the moral betterment of his community. He should regard it as his proudest privilege to defend his country's flag and to spread abroad the blessings of liberty and peace of which it is the embodiment.

Where will the Catholic layman acquire that thorough grasp and deep conviction of the teachings of faith which will enable him to give the answer of the Church to the unbelief and materialism of the age? Where will he develop that self-control and self-denial and that spirit of genuine altruism which will make of him a worker for the cause of Christianity that "needeth not to be ashamed," whose life will not give the lie to his preaching? In schools which ignore God and His Christ and the supernatural? In schools which are satisfied with the

mere externals of morality? As well might it be said that a man could fit himself for the teaching and practice of law or medicine by attending a university which omitted these two branches from its curriculum. No, as a man can prepare himself for intellectual leadership only by receiving a higher education, so can he prepare himself for Catholic leadership only by receiving a Catholic higher education. Never in the history of the world has the lay apostolate had so glorious an opportunity as it has to-day in America; but it is our Catholic institutions of higher learning alone that can furnish worthy leaders for that apostolate.

My dear Catholic people, as religion is the chief pillar of our government, so are our Catholic schools under Providence the chief prop of our religion. As we love religion and country, therefore, so should we love our schools. That you do love them it is unnecessary for you to declare. You need only point to that vast network of educational institutions which extends from the Atlantic to the Pacific—institutions built and maintained without state aid and at the cost of untold sacrifices. You need only point to those noble bands of men and women—your own sons and daughters—whose lives you have consecrated to the glorious work of Christian education. My only exhortation is that you cultivate a deeper love for your schools of higher education—your academies, colleges, and universities. These it is, more than the others, that have given to the Church that intellectual and moral power which has made her a positive force in the solution of the world's problems. These it is that have made possible our primary and grammar schools. "As the sun gilds the mountain tops before his light floods the plains," so the lower education presupposes the higher. It is with knowledge as it is with goodness. We cannot have the good and the better without

the best. There must be a standard of perfection or else there will be no means of measuring its varying degrees. God is the only ultimate source of knowledge and virtue, but He has made the great mountain peaks of humanity the reservoirs whence He distributes knowledge and virtue to those that walk in the valleys of life. These mountain peaks are our higher institutions of learning with their great teachers, who, loving knowledge for itself, have become its fountain heads, and who, walking upon the upward path of the Evangelical counsels, teach our children to tread more securely the lower way of the Commandments. Our higher schools, then, should make a special appeal to your generosity, because they are the source of all the benefits you derive from the others. Time was in this country, and that not long ago, when only non-Catholic men of wealth contributed to the endowment of schools of higher learning. Thank God, wealthy Catholics are beginning to remember during life and in their wills those noblest and most life-giving of all the Church's works — her colleges and universities. May their number increase!

THE STATE AND EDUCATION

**ADDRESS AT THE ANNUAL CONVENTION OF THE CATHOLIC
EDUCATIONAL ASSOCIATION**

**BY THE RIGHT REV. MGR. PHILIP R. MCDEVITT, D.D.
SUPERINTENDENT OF THE PARISH SCHOOLS, PHILADELPHIA, PA.**

IN this title, "The State and Education," the "State" means not the civil community, but the governing part of the civil community, the civil authority. "Education" signifies the work of instruction which is carried on either by the civil authority, the State, or by agencies other than the State. In the consideration of the subject reference will be made to the beginnings and the gradual development of education in the United States, and to the conditions which are now found in education, whether under the auspices of the State or under private agencies.

By way of conclusion some suggestions will be offered as to the policy which Catholics might follow in the matter of education, in so far as their own system of education and their civic rights as citizens are concerned.

Before speaking of the beginnings of education in America, attention should be called to the distinction between the National Government and the State Government. The functions of each are defined by law, but in no relation is the distinction between the two centres of power more clearly defined than in the sphere of education. The statement may be made, with only a slight qualification, that the National Government assumes no responsibility for the organization or the support

of education. The National Government has never attempted thus far to establish a national system of education. It is the State or the local authority that organizes, supports, and controls education.

Although the National Government neither organizes nor controls public education, it has always manifested a deep interest in all school work. It has granted at various times subsidies to public education by the gift of lands and appropriated money for the support of certain kinds of schools. In 1869 it founded the Bureau of Education at Washington for the purpose of gathering information from the individual States and from foreign countries and making this information available to all who are interested in education. In consequence of this policy of the central government, local rather than national influences have been the dominant forces in education in the United States and each State in the Union has its own special school laws.

Just as the National Government allows to each State the right to control education, so each State, after making laws which affect the schools in every part of the commonwealth, allows to each locality, mentioned by law, the authority to regulate and control public instruction within its jurisdiction.

This policy of the National Government in regard to education has stood in the way of forming a national school system, which only a highly centralized authority could have created. The loss, however, suffered by education, in the belief of some, because of this lack of uniformity, is largely made up by a flexibility and adaptability which enable a State to meet efficiently and intelligently its own peculiar scholastic needs.

Whilst, however, there is no national system of education and no uniformity in the school legislation of the various States, there is in all the States a common recognition of cer-

tain principles of educational policy which have found expression in educational laws the country over.

Whether these principles are of recent or of early origin in the United States is of little moment. But there can be no question that the summary which the author of *Evolution of the Massachusetts Public School System* makes of the fundamental elements of the school laws of the Old Colony of Massachusetts as early as 1642 and 1647, expresses adequately the main principles which underlie all State systems of education in our day. The summary is as follows:¹

1. The universal education of youth is essential to the well-being of the State.

2. The obligation to furnish this education rests primarily upon the parent.

3. The State has a right to enforce this obligation.

4. The State may fix a standard which shall determine the kind of education and the minimum amount.

5. Public money raised by general tax may be used to provide such education as the State requires. The tax may be general, though the school attendance is not.

6. Education higher than the rudiments may be supplied by the State. Opportunity must be provided at public expense for youths who wish it to be fitted for the university.

The question of the soundness and wisdom of these principles is now simply an academic one, the discussion of which will hardly modify in the slightest degree the present policy of the civil authority in educational matters; for the State has assumed definitely the function of organizing, regulating, controlling schools and maintaining them by a tax upon all classes of citizens.

¹ George H. Martin, *Evolution of the Massachusetts Public School System*, pp. 14, 15.

Whilst, however, this educational policy is now firmly established and accepted as a matter of fact, it is interesting to recall that there was a time when it met with most strenuous opposition. Even though it is true that Massachusetts and other colonies passed laws in the early days of their history which provided for the education of the masses at the expense of the State, these laws were advocated by the few and opposed by the many. Their actual application was beset with many difficulties.

A typical story of the ups and downs of the efforts of the State to provide a popular education may be studied profitably in the history of Pennsylvania, perhaps the most important of the thirteen colonies. The first evidence in Pennsylvania that the State should take up the work of education was given by William Penn. The Preface to William Penn's *Frame of Government*, written in England in 1682, contained the following provisions relating to education. Provision Twelfth reads:

"That the Government and Provincial Council shall erect and order all public schools and encourage and reward the authors of useful sciences and laudable invention in the said Province."

Provision Twenty-eighth says:

"That all children within the Province of the age of twelve years shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live and the rich, if they become poor, may not want."

Within three weeks from the time of his landing Penn issued writs for an election of members to the General Assembly. It met on the fourth of December, 1682, at Chester. The Second Assembly met at Philadelphia on the tenth of March, 1683.

A new *Frame of Government*, slightly different from that prepared by Penn, was received at this Second Assembly. It contained the following laws:

"And to the end that poor as well as rich may be instructed in good, commendable learning, which is to be preferred before wealth, Be it enacted, etc., that all persons in this Province and Territories hereof, having children, and all the guardians and trustees of orphans, shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain to twelve years of age; and that then they be taught some useful trade or skill, that the poor may work to live, and the rich if they become poor may not want: of which every County Court shall take care. And in case such parents, guardians, or overseers shall be found deficient in this respect, every such parent, guardian, or overseer shall pay for every such child, five pounds, except there should appear an incapacity in body or understanding to hinder it."

These laws were passed in 1683. As a matter of historic fact they were an expression of what Penn wanted done rather than what he actually achieved, for it was not until 1834, over one hundred and fifty years after the Assembly of Pennsylvania had promulgated its scholastic policy, that free public education became a fact in Pennsylvania; and it was not until 1895, over two hundred years after that Assembly, that a compulsory education law was enacted in the commonwealth. Even in 1834 the school laws enacted in Pennsylvania were bitterly opposed by influential citizens both before and after they were placed upon the statute book. The *History of Education in Pennsylvania*, speaking of the school legislation of 1834, says:

"Of the nine hundred and seventy-seven districts then in the State, four hundred and eighty-five either voted outright against free schools or stubbornly took no action whatever in reference to the matter. In many districts the contest between those in favor of accepting the new law and those determined to reject it became so bitter that party and even church ties were for a time broken up, the rich arranged themselves against the poor, and the business and social relations of whole neighborhoods were greatly disturbed. Cases are known in which father and sons took different sides and in certain districts an outspoken free school man was scarcely allowed to live in peace and transact his ordinary business. Enmities were created between individuals and families that outlasted the lifetime of those concerned.

"Free schools were opposed by several classes of people and for different reasons. First, there were then in greater proportion than now, in the oldest

settled portions of the State, aristocratic families whose American life had not yet eradicated their old-world ideas of rank and privilege, and who had no sympathy with the doctrine of equality upon which the new school law was founded. There must be, they held, here as in Europe, two classes of people, a higher and a lower, the first, the few to ornament society and to rule and direct its affairs; the second, the many under authority, to hew its wood and draw its water. To educate beyond the mere elements those who must forever remain at the bottom of the social scale was, in their opinion, to unfit them for the sphere of life for which they were intended and to render them unhappy. The doctrine that all men are created equal, that brains and blood truly noble are as often born in a cottage as in a castle, they met with a sneer. As a work of benevolence they were willing to assist in educating the poor to a limited extent, but they never could think of sending their own children to common schools or of sanctioning the levelling principle underlying their organization.

"Several religious denominations almost in a body placed themselves in opposition to the new law. The Catholics and the Episcopalians, who have in later years most favored parochial schools, were then too weak and too much scattered to make effective opposition, if they were so disposed; but the Friends, the Lutherans, the Reformed and the Mennonites, with many notable Low Church exceptions, wherever sufficiently numerous to form congregations, very generally united in voting against the free school law and taxes for free schools.

"But what went hardest with most of them was to sever the tie that had bound them in one Church and school, to divorce what in their view God had joined together, to secularize the school and be compelled to educate their children where they could receive no positive religious education."¹

The opposition, bitter and strong as it was, to the radical school legislation promulgated by the State of Pennsylvania failed to check the onward movement for a free public school system. The policy that the State should bear the responsibility for the education of the masses once proclaimed was never rescinded or modified. Rather, as the years went by, it became more deeply intrenched in the legislation, not only of the early commonwealths, but of every new State that was admitted into the Union.

In the evolution of public education by the State marked

¹ Wickersham, *History of Education in Pennsylvania*, pp. 38, 39, 318, 319, 320.

changes have manifested themselves — in the attitude of the general public towards education under State authority, in the traditions regarding the-place of religious teaching in education, in the views on the actual scope of the work of the school, and, finally, in the relations of the State towards private agencies of education.

1. The hostility and indifference of the masses of the people in the early days towards a free education by the State were supplanted by a passionate devotion and loyalty to public school education and by an intense conviction that popular and free education was a potent, if not the most important, factor in the building up and perpetuating of the institutions of the nation and the greatest force in the developing of a harmonious, high, and splendid citizenship.

2. Though the civil authority, in establishing a system of free public schools, decided to eliminate from the schools the teaching of the tenets of any particular denomination, there was no intention to put aside religious instruction; for the civil authority believed that religion was a vital element in education and should be retained in the curriculum of the schools. Even the National Government, reflecting undoubtedly the public opinion of the times, clearly manifested the value it placed upon religious training in the law passed July 13, 1787, by which certain large tracts of government lands (known as the North West Territory) were dedicated to school purposes. The ordinance contained the following declaration:

“Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged.”

Unfortunately this sound and wholesome view that was taken by the State and the general body of the citizens as to the need and value of religion in a system of education was

slowly but thoroughly modified. In its place came the opinion that, as the State must maintain a neutral attitude towards all citizens, religious teaching should be eliminated from the schools of the State; that religious doctrines should be relegated to the church and the home; and that morality, something different and separate from religion, should be taught. In the carrying out of this policy the State schools, disclaiming all responsibility for the inculcating of religious truth, have become purely secular in curriculum, in textbooks, and in spirit.

The radical changes which the policy of secularism has effected in the State schools may be demonstrated in various ways, but especially by a comparison of the reading books which are used in the public schools of to-day with those that were in use in the schools of the country during the first half of the nineteenth century. The early readers were plainly and unmistakably religious and moral in contents and purpose. This fact was often adduced by their authors as one of their strongest recommendations to the patronage of the public. The modern readers, while providing selections which may inculcate natural virtues, practically exclude all that are religious. The name of God may be found in some of the modern reading books, but a careful searching is necessary in order to find it.

3. The civil authority has extended the activities of the school into those spheres of responsibility that were deemed wholly under parental and home authority. The school to-day, having eliminated the element of religious interest that dominated an earlier period, takes cognizance not only of the moral and intellectual life of the child, but also of his physical health and his social amusements. Medical inspection of schools, medical examination and treatment of children, school nurses,

home visitors in the employ of the State, who bring the home and school into closer contact, schools as social centres, vocational schools, meals for children who are poor, free dispensaries for eye and teeth ailments—all reveal the radical departure from an educational programme which, a generation ago, provided, as the essentials of an education by the State, the teaching of the three R's.

Mention is here made of these functions which the school of to-day is discharging, not in a spirit of hostility or criticism, but simply to record what is a well-known fact, though it is but proper to state that public opinion is by no means agreed that, in the final summing up, the paternalistic policy into which the State is drifting to-day, of doing for the child that which parents ought to do for him, may not react disastrously upon the moral, civic, and family life of the nation. Says one of the ablest and sanest of the non-Catholic social workers:

"The best and most ancient institution for the care and education of children is the family. I am in entire sympathy with those who hold that changes in modern industry and the removal of many industrial processes from the home make a reorganization of the school necessary. . . . But the habit of changing things may become a fever, and in the hurry to readjust these relations of home, school, and workshop to the life of the child there is danger that the home may suffer. I had almost written irreparable loss, but the institution of the family has survived very formidable foes.

"Sooner or later we shall rediscover the old truth that we cannot save the children without saving the homes that shape them finally for better or for worse. So long as family life continues, both the quantity and quality of that life will be controlled far more from within than from without. . . .

"To bring back to each home a new sense of the child's needs, to lift the standard of the whole family slowly but steadily as regards defective vision, hearing, breathing, speech, and nutrition will be more effectual in the long run than any of the short cuts (to take two recent instances) for providing oculists and spectacles free, or providing meals free to school children without regard to the responsibilities of parents or their ability to meet them."¹

¹ Mary E. Richmond, *The Good Neighbor in the Modern City*, pp. 32, 33, 34.

4. The last change in State education, and one which has not yet reached its final form, is the attitude of the State towards private schools. The State has always allowed liberty of education in America and, in singular instances, has aided by subsidies various private schools. But as the State systems of education have become more highly organized, even this attitude of sympathy on the part of the State towards private schools has lost some of its kindliness and friendliness. To-day signs are not wanting which indicate a tendency on the part of the State, not indeed to destroy liberty of teaching, but to modify the civil authority's passive or indifferent attitude towards private schools, to extend its jurisdiction in matters educational, and to bring it to bear more fully upon private schools and take away some of the so-called privileges these schools enjoy.

The causes which have contributed to the development of this tendency on the part of the State to readjust its traditional policies towards private educational institutions find their origin in anti-Catholic prejudices, in anti-Christian beliefs that the State should be supreme in education, and, finally, in certain convictions that are not professedly either anti-Catholic or anti-Christian. There can be little doubt that antipathy to the Catholic Church, antipathy which, alas, still survives in this twentieth century, has reacted upon the educational policy of the State. Those who are hostile to the Church and distrustful of her power look askance at her educational activities. Hence in the hope of checking her progress and neutralizing her influence they have given encouragement to every tendency that looks to the enlargement of the State's power in education and the restriction of private school systems.

It is quite probable that, if the Catholic Church in the United States had remained the weak and insignificant organization

that she was before the great immigration from Europe, the system of public schools would not have had its extraordinary development. On the same hypothesis it is likewise probable that many Protestant denominations would have established their own denominational schools and would be receiving from the civil authority to-day whatever help was wanted for educational purposes. It is a rabid anti-Catholic who declares :

“The first appeal for a division of the public school funds in this country was made by a Protestant denomination and the first sectarian division actually made was to that body. The other Protestant Churches, instead of objecting, attempted to obtain their share of the public school funds.”¹

The author might have added that the school question became a burning question only when Catholics, as citizens, demanded, not as a privilege, but as a right, the same treatment for Catholic schools that was accorded to Protestant schools by the State.

The belief that the State should assume the exclusive function of education is cherished by a numerically small, but intensely aggressive element, who ask the questions: Is it desirable that a separate ecclesiastically managed chain of schools should exist in these United States? How fully do these schools meet the demands made upon the citizenship of the Republic? We can readily formulate answers which will be made to these inquiries by people who maintain that the child primarily belongs to the State and that the State therefore, and not the parent, has the right to determine the kind of education a child should receive.

In contrast to the intolerant views of these two classes are the sincere and honest convictions of those who believe that the State, having a prime duty to itself, must make for itself

¹ Daniel Dorchester, D.D., *Romanism Versus the Public School System*, p. 9.

a sound and loyal citizenship; that the State has no other way to assure this citizenship than by educating the children of the democracy in the schools of the democracy; that the State therefore should make citizenship depend upon attendance in the schools of the State. The argument of this doubtless well-intentioned, though doctrinaire, body of the community is that it is neither wise nor advisable to allow schools not under the immediate control of the State to educate great masses of children apart from their fellows; that education under such auspices destroys instead of strengthens that harmonious, friendly, and national spirit which is essential to the unity of the Republic; and, finally, that the State alone can fulfil effectively and economically the work of education. Private agencies, they say, have neither the means nor the opportunity nor the power to carry on that great activity which affects the civic and temporal interests of all classes of citizens.

This last change in educational policy, namely, the tendency to increase the authority of the State in education and to restrict or to weaken the freedom which private schools have always enjoyed, is one of the important and significant facts which Catholics must notice in the consideration of the present status of Catholic schools. How far the tendency to extend the authority of the State in education and restrict and hamper the liberty of private schools may go I shall not presume to say. One truth which the history of the world teaches is that the farther the State gets from the spirit and teachings of Christianity, the greater the danger to all true liberty in religious, in educational, and in civic rights.

If the splendid traditions of America that have always respected the liberty of the individual are ever shattered, and if the advocates of extreme secularism once obtain control of the civil authority, then will be seen the beginnings of political

despotism and religious intolerance. Says a well-known Presbyterian minister and distinguished educator:

"Those who see no God behind the State are driven by a kind of spiritual necessity to exalt the State into a god, and to assert that in every case the will of the community has the right to override that of the single person."¹

The educational situation, so far as the State is concerned, may be summed up as follows:

1. The State has assumed the responsibility of establishing, controlling, and maintaining a system of free public schools.

2. The State has gradually eliminated from the schools all religious teaching and has made education in the State schools purely secular.

3. The State has broadened the scope of its school system and placed upon it responsibilities which were thought to belong wholly to the home.

4. The tendency of the State is to widen its authority in education and to minimize that freedom which private schools have always enjoyed.

With this situation before us, what suggestions may be offered in regard to the policy which Catholics, the one religious body that is vitally concerned in education, should follow in those questions which affect Catholic education itself, especially in its relation to the State?

A uniform method of procedure in a country so large in extent and varied in interests as the United States would seem to be wholly impossible. Nevertheless certain fundamental truths may be enunciated which will help to coördinate Catholic opinion as to a wise and safe plan of action in dealing with the school question.

These truths are:

1. We should make frequently a clear and simple statement

¹ The Rev. Robert Ellis Thompson, *Divine Order of Human Society*, p. 128.

of the principles and the purpose that underlie Catholic education. The basic principle of the Catholic school is religion. The primary purpose of Catholic teaching is to prepare the pupil for eternal life; its secondary purpose is to fit him for the present life. Because the public school system of the State either ignores the fundamental elements of religion in education or makes them assume a secondary place, and because, as one of the great thinkers of England declares, a division between religious and secular training "implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve" (Balfour), the Catholic Church in America has found it imperative to bring into existence, for the protection of the faith and morality of her children, a system of education which gives adequate and proportionate consideration to religious truth and secular knowledge.

The responsibility for the propagation of these principles of Catholic education among our Catholic people devolves, in the main, upon the priest. Indeed, unless the clergy proclaim with zeal, courage, and persistency the high mission of the Catholic school, it is idle to expect among our Catholic people a clear understanding, a deep appreciation of Catholic education, a wholesome fear of an education without religion, and an affectionate, loyal devotion towards our Catholic schools.

2. No apology should ever be offered for the existence of our Catholic system of education. The right of the Church to establish her own schools, provided always they are in conformity with the just and legitimate requirements of the State, is a right guaranteed by all laws, both national and State. Liberty of education is an established principle and fact in America, where, so far, no atheistic oligarchy, like the "cynical

incompetence of the wretched little men who now control France's destinies," has been able to destroy the spirit of true freedom on which is established the American Republic.

3. No apology should ever be made for the attitude that Catholics assume towards the public school system. All citizens have a right to enjoy the services or benefits to be found in any public institution. The non-exercise of that right neither destroys nor impairs it in the slightest degree. Every citizen has a right to condemn, approve, or disapprove of any institution created by the State and supported by a taxation upon all citizens alike. The public school system, being a creature of the State, has no claim to exemption from the criticism or condemnation of the humblest citizens. If, in the estimation of any citizen, the public school system fails to afford facilities for the acquisition of the highest virtue, he has the liberty to criticise that want, especially when he provides means for supplying that want. In view of the incontestable rights which Catholics share in common with their fellow-citizens, the denunciation of Catholics because of their real or reputed opinion of the public school system, and the demand that they shall suffer discrimination if they aspire to public office, should be treated with utter scorn and contempt.

We are by ourselves alone quietly and unostentatiously building and maintaining our parish schools. We are at the same time paying our share of the taxes for the public schools. Hence we are doing to-day for popular education more than any other body of citizens. In spite of the hardships which this entails, we are not disposed to stir up strife and engage in controversy on a question that has but one fair solution — the placing of all citizens on an absolute equality. The antipathies of the past, which were born of religious and racial differences, have lost much of their old-time intensity; the

great mass of our countrymen desire to live together in peace and harmony. We welcome this era of toleration; we shall do our part in mutual forbearance and avoidance of antagonism. But should the self-constituted guardians of the nation's interests who speak of "our" public schools, with the implied exclusion of more than sixteen million Catholics, ever translate their arrogance and impertinence into action, they will find Catholics strong and united in the conviction of their equality before the law, "fearing no enmity and creating none," but unalterably determined to resist every invasion of their religious, educational, and civic freedom.

4. We should make known not only the principles of Catholic education, but also the true character of the present State system of education. Let not this be done by sweeping charges that the public schools are godless, immoral, and irreligious, but by the simple statement that the system is sectarian, is un-American, and is based on class legislation.

The strongest claim on behalf of the present public school system is that it gives no recognition to any form of religious belief, that it is non-sectarian; and, consequently, is absolutely fair to all classes of citizens. The questions may be asked: Does this contention rest upon a sound basis? Does a system of education become non-sectarian because it does not recognize in its curriculum some definite form of Christian belief? Does a school become non-sectarian because it teaches only a moral code, but ignores doctrinal truth? Rather, may it not be urged with logical cogency that every exclusively secular system of education rests upon a creed, a belief, and consequently is sectarian? A system of education based on the principle of the exclusion of all religious teaching has its inspiration in the belief that religion either is not necessary in education or, if it be necessary, it should be taught in the

church and the home, not in the school. This belief is itself a creed, because "a creed is the statement of a belief," even "a statement that one believes in nothing is a creed." Hence the creed of the secularist is no less sectarian than that of the most ardent believer in the need of religion in education.

The present public school system is un-American because it violates one of the fundamental principles of liberty for which the founders of the nation fought — "No taxation without representation." The true spirit of all American legislation and of all democratic government has ever aspired to protect the rights of minorities and to guarantee the absolute equality before the law of every citizen, no matter what his faith, creed, or condition.

The State to-day in the building up of its system of public school education has departed from the spirit of the Revolutionary fathers; it has forgotten that the State is not the absolute master of the money in its treasury, but the custodian only; it has ignored the great truths: "If the government may tax the whole people for education, the whole people have a right to share in the beneficial use of such taxation." "An education rate raised from the whole people ought to be returned to the whole people in a form or in forms of education of which all partake." (Cardinal Manning.)

"If the State takes upon itself the duty of the parent, the State should discharge that duty as nearly as possible in conformity with the conscience of the parent whose duty it has usurped."¹

At this present moment between fifteen and twenty million Catholics in the United States are taxed to support a system of schools from which they receive no benefit. To our shame

¹ *The (London) Tablet*, Feb. 17, 1906.

as a nation, it is only true to say that there could be no more glaring illustration of an un-American policy.

The present public school system is based on class legislation. Catholics recognize the right and duty of the State to carry on the work of education by the taxation of all classes of citizens, to make and enforce compulsory education laws. This recognition, however, presumes that the State in its public acts will deal justly and impartially with all its citizens. But the State in the development of the present public school system has failed to observe impartiality and has established an institution that rests upon class legislation. For the State in providing, from a taxation upon all its citizens, a school that suits the educational theories of only part of its citizens, of mere secularists, actually penalizes the positive religious belief of one class and favors the negative religious belief of another class, though both classes are absolutely equal before the law.

5. We should make known the falsity of the claims which are made as to the superiority of the public school system over that of the private schools, Catholic or non-Catholic.

That these superior advantages and excellences, either financial or educational, of the State schools really exist may not only be questioned, but emphatically denied. Neither efficiency nor economy has been a marked characteristic of education by the State, whether in the elementary school or in the university.

As to the efficiency of the State system of education, we have the testimony of the Commissioner of Education in his report for the year 1912 that the "lack of preparation of teachers is one of the greatest evils of our school system. In no other country that pretends to provide an opportunity for universal education is the condition in this respect so bad as in the

United States.”¹ Further on in this report of the Commissioner of Education is found a frank and unqualified comment upon the inefficiency of the teachers in the public schools of the country.

“The teaching standard is unquestionably lower in many parts of the United States than in certain other countries, for a number of reasons that need not be entered into here. It is seldom recognized how inadequate the supply of teachers for American schools really is. There were last year about 25,000 graduates of teacher-training courses in colleges, normal schools, and high schools in the United States. It is found by the Bureau of Education that the average length of employment is less than five years. With a total teaching force of about 450,000, this means that not more than one in five of the teachers actually employed is professionally trained, even on a minimum basis. In one Western State, by no means the lowest in educational facilities, only about one-half the teachers in the schools have even a high school education, and there are many parts of the United States where the average education of the teachers is not above the seventh grade.”²

The hollowness of the assertion that the State system of education is economical may be learned from the fact that the school population of the United States increased in forty-one years (1870-1911) 140 per cent, whereas the cost of education during the same period rose by 598 per cent. In Pennsylvania the school population increased 58 per cent and the cost of education 401 per cent. In California the school population increased 353 per cent and the cost of education 1299 per cent; in Massachusetts the school population increased 99 per cent and the cost of education 303 per cent.³

The same or like statistics may be found in regard to education in the other States of the Union. After proper consideration is given to the many factors that should be considered in determining the value of these statistics, surely it is true to say that economy has not been conspicuous in public school management.

¹ Vol. i, pp. xvii, xviii.

² Vol. i, p. 11.

³ Report, Commissioner of Education, 1913, Vol. ii, pp. 22, 32.

The statements as to the efficiency or the economy of the public school system are not made from hostility to public schools or for the purpose of discrediting public schools and glorifying private schools. The justification for pointing out what is deserving of criticism is the protection of our parish schools from comparisons that are both invidious and untrue. For, in spite of the fact that testimony, overwhelming in amount and convincingness, can be produced to show that properly conducted private schools may well challenge comparison with the best equipped and supposedly superior public schools in economy, in efficiency, and in high character, the reiterated claims that the State system of education is both economical and highly efficient, that it is the only wise and possible system for the Republic to adopt, have affected the views of certain Catholics in regard to education and made them at times either openly opposed to Catholic education or lukewarm in its support.

6. We should utter a warning against those radical upholders of State authority who, unwilling to let present conditions in education continue, would make education the exclusive function of the State. Every thoughtful and dispassionate student of human affairs recognizes that

"The most dangerous of all government monopolies is that of education. Other monopolies affect the purse or the body, raise the price of commodities, enrich a few at the expense of the many; but this affects the man himself, gradually fashions the leading influential portion of the public mind after the idea of a purely secular diplomatic wisdom."¹

Should the policy that the State alone can and should carry on the work of education and that it ought, therefore, to discourage any kind of school other than that under the direct management of the public authorities be made an actual fact, there

¹ *Murray's Essays*, Vol. ii, p. 213.

would be not only a gross violation of the freedom which every citizen should enjoy, but also an irreparable injury to education itself.

This latter truth, namely, the harm that is done to education by a State monopoly of education, has not received adequate consideration in our educational discussions. Nevertheless the evils flowing logically from such a monopoly are undeniable. They have been pointed out in an unusually lucid and dispassionate manner by the distinguished English educator, Professor Michael E. Sadler, of the University of Manchester, England. In discussing a resolution which a Trades Union Congress in England passed in 1908 in favor of a purely secular education under State control, Professor Sadler says :

"It would, I believe, be a moral disaster to civilization if the training of the young were to become the jealously guarded monopoly of the secular State.

"But such a monopoly, even if it could be effectively realized, would be injurious to education.

"At first, indeed, it might result in some real and much apparent gain. But in the long run a State monopoly in education would restrict the growth of new ideas, hamper individual initiative, discourage experiment, and either impose upon us a crippling uniformity of regulation or provoke a bitter conflict between contending ideals of life and duty, a conflict which would not only destroy the best hopes of educational advance, but cause a deep cleavage in our national life.

"In the nature of things, education is a quasi-public, quasi-private thing.

"Therefore education cannot be committed to the sole charge of a purely secular organization which is charged (by its own profession) with an exclusively secular mission without being deprived of much of its deepest influence upon individual character.

"Experience shows that in educational matters the attempt to escape controversy by secularization leads, sooner or later, to far worse things than such controversy as we have in England to-day. Bleach education white of all that entails controversy, and what is left in our hands has little power of spiritual nutrition or of intellectual stimulus.

"I submit that variety of types of school set in a framework of national organization can alone give us that practical synthesis of effort which will satisfy the ineradicable convictions of the different groups in a community so varied as our own."¹

¹ *Report of the Church Congress, Manchester, England, 1908*, pp. 125, 126, 127.

7. We should make every effort to see that the laws that affect the interests of Catholic schools be fair, just, and equitable. In this effort no favors nor privileges, but simply equality of treatment should be looked for. We should insist upon an equitable interpretation of all laws bearing upon education. We should protest against the enforcement of unwarranted and unjust laws already on the statute book. We should offer a firm and unyielding resistance to all attempts to repeal the laws which now afford some relief to private agencies in education by exempting their lands and buildings from taxation.

In the last analysis this exemption is neither a favor nor a privilege, but a right that any equitable interpretation of law would protect. We should teach our Catholic people to resent all discrimination against those citizens who send their children to private schools. We should demand, if not financial help of our schools, at least scholastic recognition for our schools. We should insist that all schools, public and private, should be placed on an equality before the law and thereby prevent those regulations which school boards are wont to make to favor the public school graduates, simply and solely because they are graduates from a State institution.

8. We should declare that any recognition which officials of the State or boards of education may accord to Catholic schools is neither a favor nor a concession nor an indulgence. Every right, privilege, concession, or favor accorded to public schools should be granted equally to Catholic schools that conform to the educational requirements put down by State laws. We should teach our Catholic people their rights, even though there is only a remote chance of obtaining them. Constant vigilance and unyielding courage should characterize our edu-

cational policy. Unless we ward off further encroachments upon our rights in matters educational, we may lose those which we already possess.

The protection of our rights does not mean the advancement of Catholic education to the detriment of public school education. Rather our duty towards public school education should be hardly less than towards Catholic education. The reason for this responsibility is that the interests of all classes of citizens are inseparably united. All classes suffer when evil befalls one class. As the public school system is fashioning the life of the majority of the youth of the country, and affecting deeply the character of great numbers of Catholic children who attend the public schools, Catholics, as citizens who love their native land, should put aside all indifference and unwarranted hostility to public schools and should endeavor to make them as efficient as possible in the moral and intellectual work which they are carrying on. This interest which Catholics should show in public schools is wholly consistent with any comments or criticisms which, as citizens, they make upon the principles or the character of the education provided by the State.

The thought as to our attitude towards the public school system suggests the consideration of the wisdom of a wider and deeper interest on the part of Catholics in the educational activities that are inaugurated and carried on under private or public auspices. Our policy at present would seem to be, at least in certain parts of the country, to hold ourselves aloof from an active participation or representation in all education other than our own. We take little part in the discussion of the problems that affect education; we hesitate to seek the official recognition of our work by the State authorities; we ignore the efforts of the State to obtain information as to the

character or the extent of our educational work. Certain reasons explain, though they hardly justify, this isolation.

The opinion may be ventured that a participation of Catholics in the industrial, social, philanthropic, and educational movements of the times would bring about certain desirable results. It would bring into play Catholic principles and thereby aid in creating a sounder and healthier public opinion upon the great questions that concern the welfare of all the people. It would develop a better understanding of Catholic effort in all social and educational work; it would tend to correct some of the discrimination against Catholic education which arises partly from ignorance and misrepresentation; it would enable Catholics to know more clearly and fully the status of Catholic education, both as a distinct system and as related to other systems of education.

It may be said that this active recognition by participation or coöperation of education outside the Church may affect gradually the liberty which Catholic education now enjoys. The answer to this objection is that we now suffer by our isolation and the continuation of our policy of isolation will neither right any present wrongs nor ward off further interference with our system of education. The only real safeguard against the present or threatening dangers to Catholic education will be the actual force we are able to muster to protect ourselves. The efficiency of this protecting force will not be lessened either by isolation or participation.

Whether Catholics will ever take action to right the wrong which the so-called non-sectarian system inflicts upon them is hard to say. Were there a unanimity of opinion as to the wisdom of State help and of State supervision which logically follows that aid, perhaps a definite plan of action might be agreed upon. In point of fact there is a feeling among many

that State subsidy is not an unmixed blessing. Furthermore, since the righting of the injustice will mean a contention in which politics, religion, and other elements will be so commingled that strife, bitterness, and resentment will result rather than justice and truth, it is better to bear the ills we have than fly to others we know not of.

But while the wisdom of State subsidy for Catholic schools is a debatable question, nevertheless the condition that prevails at present is a grievous anomaly — that lawmakers, the servants and representatives of all the people, give no consideration in any educational legislation to the views or the constitutional rights of more than sixteen million citizens who profess the Catholic faith. Even though action may not be taken to compel the recognition by the State of the rights in education of every citizen without distinction, self-respect should compel the sixteen million citizens who are treated as pariahs — as far as the education of their children is concerned — to say clearly and emphatically to their non-Catholic fellow-citizens that the toleration of a wrong is not blindness to its injustice.

If conditions were reversed in America — if the population instead of being eighty million non-Catholics and twenty million Catholics; if the school system established by the State instead of being the present public school system, which a non-Catholic majority now imposes upon a Catholic minority, were a Catholic parish school system which a Catholic majority imposed upon a non-Catholic minority — how long would the non-Catholic minority submit to the dominating Catholic majority? One can readily learn how long the non-Catholic minority would submit to the Catholic majority by recalling the stirring events in Ireland in the early part of 1914, during the Home Rule agitation, when an insignificant and miserable non-Catholic minority resorted to lawlessness, dis-

order, intimidation, and threatened rebellion against the highest law of the land, not indeed to obtain for themselves justice against generations of tyranny and oppression, but to rob four-fifths of the people of a fair land of their inalienable right to govern themselves.

Aside from the consideration of any specific action to obtain from the State financial support for Catholic schools, it may be said that the simple justice of our claim against discrimination and for a fair treatment will be of no avail unless we can demonstrate by a display of actual strength that we have the power to correct injustice and the determination to exercise that power. The appeal to the spirit of fair-mindedness of the general public may obtain a hearing in other questions, political or social, but it receives little consideration when the matter at issue is the school system established by the State. Apparently no impression is made upon non-Catholic opinion by the irrefutable argument that a non-sectarian school is an impossibility; that the non-sectarian school is practically "undenominational Protestantism"; that the State cannot establish justly a uniform system of education supported by a taxation upon all classes without favoring one class against another class.

This inability or unwillingness to consider the school question apart from selfish, religious, or intolerant elements is especially true of the professional educator, who has the power either to trespass upon our rights or deny them, or interpret laws against us, and who, whenever Catholics ask for a redress of wrongs, can always command a following by raising the hue and cry that the public school is in danger and that the integrity of the public school system must be preserved at all hazards.

It may be pertinent here to note the activity which the pro-

fessional educator manifests in regard to legislation of every kind. He is ever ready and persistent in offering his so-called expert knowledge to enlighten the lawfully elected lawmakers, to outline laws, to investigate conditions, and suggest remedies for the correction of the evils of our social, industrial, and educational life. One would like to think that the interests of Catholic education are in no danger from the influence which the professional educator exercises or tries to exercise in legislation, but the story of Europe, where in some countries liberty of education is practically dead, teaches us to harbor no delusions about our own safety. An educator and sociologist who has already been quoted in this paper says on this very point :

“Nor do we really escape from the narrowing influence of class in setting aside the Church’s ministry in educational work. We only create another class more certain to be narrow, professional, and, in the long run, obstructive to sound progress. The teaching profession, in those countries of Europe in which the State system has been longest established, constitutes a new clergy, not behind any other clergy in dogmatism and intolerance, even while it claims to be pervaded by the ‘liberal’ and the ‘modern’ spirit. And those who are familiar with the teaching class in America, I think, must be aware of the tendency to move in the same direction, to regard teachers as a distinct body governed by an *esprit de corps* of their own, and bound to act together against every opposing interest on the assumption that their ideas of the right and the fit are co-extensive with sound principles of educational policy. We yet may have a new clergy on our hands in America, and one whose numbers and unity may make them as inimical to the public interests as any priesthood of any Church could be.”¹

In any agitation to maintain our rights or correct the wrongs from which we suffer in education, we should always assume the unassailable position which Archbishop Hughes took in his claim made upon the City Councils of New York—that Catholics have a right to a “fair and just proportion of the funds appropriated for the common schools, provided that

¹ The Rev. Robert Ellis Thompson, *The Divine Order of Human Society*.

Catholics will do with it the same thing that is done in the same common schools." "It is objected," said Archbishop Hughes in this petition, "that though we are taxed as citizens, we apply for the benefits of education as Catholics. Your petitioners, to remove this difficulty, beg to be considered in their application in the identical capacity in which they are taxed, namely, as citizens of the commonwealth."¹

9. Not only must we protect ourselves against the non-Catholic, especially the professional educator, who would deprive us of our rights before the law in matters of education, but also against a certain class of Catholics who hold official positions whether in the civil service or in public school education. It happens that Catholics of this character, blind to their rights as citizens, indifferent to the true significance of the legislation of the Church in regard to education, have not only championed the public school system, but have decried basely and unjustly the Catholic school system.

A scandalous example of this treachery within our own ranks was afforded in the elections held in New York in 1914. The man who gave to the world this illustration of disloyalty to his fellow Catholics was a candidate for the highest office in the commonwealth. At the end of a campaign that was perhaps unparalleled for calumny and bigotry, this man determined to answer the ignorant bigots who had been hounding him because of the views which they felt he held in regard to public schools. They proposed to him a number of questions as to what he would do if he were elected governor. He could have answered those questions with all truth and sincerity. He could have commended truthfully and sincerely the public school system for the work which all thoughtful men know that it is accomplishing; he could have satisfied every fair-

¹ Hassard, *Life of Archbishop Hughes*, pp. 232, 233.

mindful citizen by a manly and straightforward declaration of the principles which have brought into existence the Catholic school system, which to-day covers the land and which keeps pace with the richly endowed schools of the State. Instead, however, of taking a high and courageous stand on behalf of truth and justice, he set about, in his hunger for votes and his ambition for office, to insult every Catholic who believes in the Catholic school system and to charge by inference the Catholic Church with injustice and with the oppression of the great Catholic body by insisting upon the establishment of Catholic parish schools.

It is refreshing to turn from this sad spectacle of a cowardly Catholic, who failed in a crisis to uphold truth and principle, to the inspiring example of a non-Catholic, one of America's great statesmen, William H. Seward, one time Governor of New York and Secretary of State during President Lincoln's administration. Almost three quarters of a century ago, when Archbishop Hughes was leading the Catholics of New York in their fight for justice in the education of Catholic children, he succeeded in convincing Governor Seward of the justice of the Catholic claim. Governor Seward wrote to Archbishop Hughes:

"It is your fortune as well as mine that philanthropic conceptions for the improvement of society come in conflict with interests founded in existing prejudices. The session of the legislature approaches. I will say to you with all freedom that I propose to reassert my opinions and principles with firmness and to submit the subject of the educational system to the direct action of the legislature."

"Governor Seward did not forget his promise of urging the school question upon the notice of the new legislature in January, 1842.

"A bill was introduced into the Assembly early in the year. It was drawn up after frequent conferences with Archbishop Hughes, Governor Seward, Thurlow Weed, and Horace Greeley."¹

¹ Hassard, *Life of Archbishop Hughes*, pp. 248, 249.

What happened to this heroic statesman who, at a time when Catholics were weak in number and influence and the victims of a deep and unreasoning hatred, came to their defence and associated himself publicly with a great bishop to right their wrongs? He paid the penalty of his loyalty to principle and justice; for when the newly organized Republican party met in convention in the city of Chicago in the year 1860, William H. Seward was the leading candidate for the highest honor in the gift of his party and was supported by the majority of the delegates. Nevertheless a Seward convention was compelled "to halt in its purpose and set him aside with all his preëminent qualifications and with all the enthusiastic devotion of his party to him." The cause of his defeat was his "attitude on the school question." It was his "record on that single question, when Governor of New York, that made him an impossible candidate for President in 1860."¹ Such was the fate of this great man who deserves an honored place in every history of the Catholic Church in America and of Catholic education for the courageous and splendid sacrifice which he made because of his belief in the justice of the Catholic claim in education.

A word in conclusion. Catholic education forms a logical and consistent system. Catholic truth is not less imperative in the education of our young boys and girls and of our young men and young women of the higher schools than in the training of the children of the elementary schools. Our supreme effort should be to develop our educational system from the kindergarten to the university, so that no child of the faith will at any time find it necessary to seek elsewhere than in a Catholic school the education he desires. That this glorious achievement is possible is one of the most encouraging and

¹ McClure, *Lincoln and Men of War Times*, pp. 28, 29.

consoling signs of our system, for the forces that are inherent in Catholic education — the unselfish consecration of Catholic teachers to their high calling, the painstaking efforts, and the momentary and other sacrifices which the religious communities are making to prepare well-equipped and thoroughly trained teachers for our parish schools, the rapidly increasing confidence in, loyalty, and devotion of Catholic parents towards Catholic education — will place our schools in the first rank of educational institutions.

IS SOCIALISM A HOME DESTROYER?

ADDRESS BY THE REV. EDWARD A. FLANNERY

It was in Brussels three years ago, on the eve of the general elections. We had noticed the walls of that Belgian capital placarded with posters, advertising the tickets that sought electoral support. The signs of the socialistic party were foul in their denunciation of everything connected with the established religion of the country. The assaults, vile in epithet and scurrilous in illustration, were not directed against the so-called clerical party alone, but were turned fiercely against whatever Christianity represents. The night before the election we were seated in front of our hotel when from down the street we heard the echo of marching crowds and the fanfare of trumpets, as if a mighty army were in motion. Our interest was naturally aroused and we hastened to catch a glimpse of the passing throng. Never can I forget what broke upon our vision. Turning the corner of the main thoroughfare, which was lit to daylight brightness by myriads of electric lamps, a mob of men, women, and children hurtled past. It was not a political parade as we know the word, but it was a maddened army of fanatics, carried along on the wings of a frenzy that would strike terror into the soul of a casual onlooker. For a similar scene one would have to return to the days of the French Commune, for as they hurried along a song, like the wail of lost spirits, went up from the throats that never seemed to tire of shouting derision against all that we hold sacred. It was not a clamor for political support; it was a shriek for religious overthrow. As they passed along, the faces of the marchers

were lifted up, lit with an unholy glow of passionate hatred for what they denounced. The song they chanted was their international hymn, whose weird notes resound in my ears even yet. Like some primitive war incantation of our Indian tribes the music maddened those who sang and terrified those who listened. Here was no idle campaign cohort that on the morrow of election would forget the foe of yesterday and join with the victor in securing wise legislation and stable government. It was a mob driven wild with an emotion deep and deeper than any feeling outside the sentiment stirred in the soul by religious touch. Socialism, there, was destruction rampant, threatening all that we have come to associate with the name of religion.

The spectacle was out of the common, it may be said, and the hatred shown there was due to causes outside the movement and was stirred by inflamed local conditions. It is not fair to condemn a general issue because in restricted territory repulsive features have been attached. Socialism must be separated from some narrow, national manifestations and some personal defects with which its opponents seek to identify the movement. As a world activity it must be judged on universal lines. It must not be cast aside because freebooters follow in the wake of its accredited army, no more than our struggle to free the slaves should have been decried because marauding bands swept the country over which our troops were marching. Because the Belgian associates may have been carried to extremes by certain abuses under which they groaned is no reason why socialism, as an economic theory, should not be given a fair hearing.

In order to do justice to what they wish treated fairly it would be a first requirement that we should know clearly what the word they use really means. Socialism is on every lip, but

to every second ear it has a different sound. To some the whole socialistic agitation is the creation in our country of a new political alignment, of a new political party, like the older ones of which the voters have grown tired. If this were true it would be a piece of impertinence for one of my calling to discuss the question. The political phase is only one side, and to the full-blown socialist the most negligible feature. Others believe that socialism is simple communistic ownership, no matter how the combination of interests is brought about. The Shakers and the Catholic religious Orders have this kind of common possession, but the comrades would hardly call them brothers. To another view it is coöperative partnership in industry. Several pool their interests and share the profits. Such combinations were known before the word "socialism" was ever pronounced, and any number of farmers could enter into such an agreement without proceeding a step towards where the red flag is flying. Neither does mere government control constitute a socialistic regime. Mexico owns the railroads, Italy the telephone and telegraphic means of communication, Russia has large areas of state-claimed land, many most autocratic nations hold mines and power sources. Still there is not the slightest relation with socialism. We may go so far as to concede that our country, as now established, might adopt governmental control to such extent that all mines, railroads, forests, streams, public utilities, and farms would be under public title, and yet that actual possession would not be the setting up of a socialistic state, provided the mode of acquisition and the character of government differed from the plans which the socialists father.

What, then, is socialism, and how do the faithful themselves define the word? Morris Hilquitt, the best known and most plausible exponent of the system in America, tells us that

socialism is primarily a movement of the working classes for the abrogation of private ownership in the instruments of production. As that definition is somewhat sweeping and is afterwards modified by what he writes, we may follow him in dividing the means of production into a twofold class. The means of production may be called, in shorter form, tools. Tools are divided into individual instruments of manufacture and what they call social tools. A shoemaker's last is an individual tool, according to this classification, since it serves the man to support himself without requiring the assistance of any other to whom profit may be turned. A social tool they would call a shoe-making machine that turns out the product wholesale, since many contributed to its creation, many are employed in its operation, and the private owner of such machinery exploits the workman who uses it and takes a profit from his labor. Any one may understand the definition, that any instrument used by two or more persons, and yielding the slightest profit, becomes a social tool and should cease to be privately owned. The sewing machine used by a housewife for family apparel is an individual tool until she engages an assistant to help make dresses for her neighbors, from whom she may receive a little over and above expenses. Then it has become a social tool and should be confiscated.

The word "confiscated" gives rise to a discussion which divides the socialists into camps, as we shall have occasion to see, but it is their method of acquiring property that gives to socialism its character and, incidentally, its ill repute. One may conceive of all the men in the world giving over their title to private property and consenting to live under what would amount to a socialistic regime. In a modified manner this was done by some early Christian congregations and many experiments of it on a small scale have since been attempted. You

can stretch the imagination to such length as to picture every man in the world, under the stimulus of religious or other emotion, freely giving up for common use and profit what he possesses. Even then you would not have a socialistic state. The willing surrender would make the difference. One may relinquish rights of his own free will and there is no question of impropriety, but when it is contended that one must give up what is supposed to be an inalienable right or title, there enters a difference. That is what socialism pretends — that a majority may force the relinquishment of private property.

Not to misrepresent their doctrine, let us dwell a moment on certain ideas that revolve around the words "property" and "government." The ancient divine right of kings, so long misunderstood and the source of so many tyrannies, has become an obsolete idea in the modern conception of government. Monarchical forms are not respected greatly in our democratic age. According to our conviction power flows from the people, that is to say that God, for us who believe in Him, or nature, or whatever others want to call the source, has decreed that the people of a nation or the general inhabitants of the world, at least in theory, are the fountainhead where lie latent the right to govern and the power to rule. Democracy implies that no man is a king or potentate merely because he springs from favored stock or because his father ruled before him.

We are not debating now which is the correct view, and instinctively we adhere to our beloved form of government. But if the people are the source of power, so say the socialists, and you concede that, you have already admitted all that we demand. The people rule by majority vote, as that is the only feasible method of arriving at a knowledge of the popular will. Divine-right folks may object, monarchists may object, but you who believe in democracy cannot consistently object to any-

thing the popular will decrees. If the majority, therefore, votes that it is to the advantage of the community that there should be no private ownership of certain so-called property, of social tools, of the means of production and exchange, you must gracefully yield and abide by the decision of the majority. When it says that farms must be taken over by the State, that railroads must not be left with those who now manage them, that houses must be held in common, that then is law, justice, morality, and all disagreement sounds weak and insincere on the lips of the American who has committed himself to the doctrine of popular rule.

But right there we beg to suggest the difference between this extreme extension of democratic theory and the real American conception of what is meant by popular government. Herein we have the radical defect in the socialistic platform and the reason of its inacceptability. The American constitution is based, perhaps, upon the idea that all men are created equal, but it does not neglect to remind the world that there are certain things—life, liberty, the pursuit of happiness, it matters little what the list be—but there are certain things of which a man cannot legitimately be deprived. They belong to him by natural, inalienable right; the title thereto antedates constitutions and forms of government; they are his and must so be considered by all established orders simply because he is man, a creature composed of body and soul, gifted with intelligence and free will. No constitution or governmental decree invested him with proprietary rights here, and no such decree can tamper legitimately with such possession. Those other postulates of justice, that we cannot be deprived of our belongings without due process of law, that the individual conscience may not lawfully be invaded, are so many deductions from the original contention that in any type of government

there are things outside the direct influence, beyond the proper realm of legislation — natural rights, religious convictions, all that is bound up with man's pursuit of happiness — and to enter upon this territory, whether in a democracy or in any other form of State, is to tread on forbidden soil. Because we were born under the Stars and Stripes is no reason why we should have fallen under a sentence that entitles any man or group of men to deprive us of our natural or God-given rights.

That may be rhetoric, says the socialist, but permit the suggestion that it does not square with fact even in this land of the free. You commit murder and the State steps in and robs you of life; a railroad wants your land and eminent domain comes along to condemn it in spite of all your protests: an earthquake in California, a flood in Ohio will show you just what title you think you have to the private stores of food that you have been saving for emergencies such as these. There your so-called rights are surely invaded and your belongings are sequestered by the State. If that is ever permissible, if there is no crime in forcing you to surrender life, land, and chattels in such contingencies, because the community stands in need, what crime would it be to enlarge the scope and extend the action so as to confiscate all private belongings and lay them on the altar of the common good? This is what is called the unanswerable argument; nor are they willing to admit that it limps with pitiable sophistry. Through crime a man may forfeit natural right, as in the case of the murderer, who, as a menace to his fellows, may be disposed of as the State determines. Eminent domain actually respects the private title since compensation is proffered, which, though unsatisfactory at times and an offence against justice, is nevertheless an acknowledgment of what socialism denies. In catastrophes all laws yield to the higher call of humanity, under the

teaching of that faith which the socialist sometimes arraigns ; the right continues to live, but is held in abeyance until normal conditions can be restored. But from these examples to the socialistic cry that, not by accident or forfeit or unreasonable stubbornness, but at any time and under all conditions, the State has the privilege to declare common what before was private is a gigantic leap.

Not recognizing, apparently, the fundamental, individual right, and saying all such is a gift to the single member from the great body and may be recalled by a change of mind in the crowd, they insist that the presumed natural rights are under control of the people at large. There is no right independent of the will of the majority, they seem to proclaim, but their acts deny their words. Why are they engaged in overturning the present order? Is it not to rewin for mankind something of which they claim the capitalist has unjustly deprived him? Call it a tool or a livelihood, enough to eat or drink, recreation, means of self-improvement, what you will, it is something to which that man has a right, a title, a claim, not because he happens to be an American, a Hottentot, or a socialist, but because he belongs to that group of earthly beings dubbed with the name of man. From the capitalists they wish to call back that of which this creature was despoiled because it is his, by whatever title they concede it to him. There is right in their philosophy, therefore, right independent of the popular will, since logically, at least, it antedates all popular concession. It is this they are fighting to capture. So they have set up what they pretend to brush aside. The contradiction underlies their whole system. There is something of which a man cannot be deprived without injustice, even with them, whether they wish to class it with natural or divine rights or with private property. If they do not believe so, then all their

struggle is a sham battle and all their denunciation of the cruel capitalist an empty sound. But grant that there are some things of which the individual cannot rightly be dispossessed, what becomes of the whole contention that the popular will is the sole and only source of title to possession?

When they begin to discuss how the popular mandate will go about the recovery of privately owned property, that is to say the process by which the community will return to the mansion from which capitalism, by preëmption, has evicted the whole people, the schools begin to be heard and socialism splits up into its various camps. That there is a division of opinion and a clashing of judgments is not so remarkable when one remembers the world-wide dispersion of the adherents and the divergent sentiments that must animate the varied national groups. There are fifty-seven brands of socialists we are informed, but in the same breath we are told that there are many kinds of Christians, and the differences among them, they say, are but accidental not affecting the main tenet of their belief. One may doubt the accidental quality of some of their points of disagreement, but, not to seem unkind, it may be conceded that all socialists may be classed under two heads. There are the orthodox Marxians, the strict believers in all that the father of socialism taught, and the more conciliatory modernistic class, the Fabians, to which most English-speaking followers of the system are partial. As Marx is the figure of cleavage it is the place here to trace the history of socialism as it has descended from that founder.

Though some of their historians connect socialism with such ancient utopian schemes as Plato's Republic, the modern form owes its origin to that practical dreamer, the German-Hebrew philosopher, Karl Marx (1818-83). His books, but more particularly "*Capital*," lay the foundations of what may be named

the science of socialism. It is a difficult matter, in spite of the ease with which some of the initiated pretend to understand their contents, to epitomize in clear and precise terms what the books of this master mind of socialism contain. His worshippers speak of his great discoveries of new truths in the economic and industrial order and grow impatient when you would discuss the philosophic basis of his works. But as a matter of fact the economic features are mostly borrowed from others, and it is the philosophic dye that colors whatever thought is in the system.

It has been said that Marx's system is a hash of Hegelian nonsense mixed with a little evolution and the whole mess peppered with false economics. Whatever else there be, the German philosopher Hegel contributed the greater part, and men who to-day shout allegiance to the socialistic cause, and who may never have heard his name, are the weak echoes of the voice which taught Marx philosophy.

Hegel is the author of that tenuous fabric of intellectuality which even trained minds can with utmost difficulty pretend to grasp. His system is a kind of ethereal, pantheistic fusion. (This is the stuff socialistic mechanics are fed on and supposedly digest.) The absolute being contains within itself the forces through which all creation is called into existence. These forces within the absolute being wage war with one another, and from the struggle of two contradictory forces a third is evolved. The fight goes on, until all things are reabsorbed by the absolute and pure unity prevails. Isn't that clear, and so easy for workmen to understand? But see how it underlies the economic system behind socialism. According to the Hegelian idea great emphasis was laid upon the non-material world, the sphere of spiritual notions. Marx used the material universe for like purpose and found the reason of all

existence in matter, things you see and touch and eat and hear. This produced his first dogma, the principle of materialistic conception, or as they say now, the economic interpretation of history. Since nothing exists except matter, he must find explanation of all creation there — national progress, religious conviction, mental development, human growth. People are only what their physical, industrial conditions make them; the spring does not rise above its source; man is an animal whose every motion has been compelled, and whose future may be foretold, by what goes into his stomach and the means whereby that sustenance is procured.

There is the starting point which, once met, serves as a signpost to show others the road where the master is engaged sowing seeds of error. Now his old philosophic training stands him in good stead. Evolution had been discovered, and that was another help in building up what he had figured out as his inevitable goal. Hegel's "absolute" gave him the idea of that human solidarity where the race is common humanity, united in nature and in claims. The struggle of the forces was only a type of the class struggle which he and his followers discover everywhere. Through this struggle the new form of civilization emerges, leading back once more to the common stock, unified humanity, one in character and one in possession. All that, however, was rather too vague and transcendental to win the converts desired. So Marx discovered the law of surplus value. That means that when a laborer puts a certain quantity of labor into the article he produces, then you add the value of the material, also a return for invention or supervision and a fair reward for the money invested; when all that has been figured in there may remain, over and above, in the sale price of the finished product a surplus, a profit, which now goes to the owner of the machine or tool, which rightly should be given

to the workman since it was by his energy mainly that the article was produced. That profit, going to the owner, piles up what is known as capital. The owner seeks to buy his labor as cheaply as possible, so his capital may more rapidly increase. Thus the workman is gradually reduced to a state akin to slavery, utterly dependent for a living on the owner of the tools, whose increasing wealth makes him master of labor, of the toiler, of the agencies of production, of the lawmakers, whom he can corrupt, and of the State. This process of enslavement goes on constantly, and Marx predicted that the struggle between the upper and the lower ranks would continue to multiply the destitute and increase the capitalists until all wealth would belong to so few that it would be an easy transition to take it over from them and set up the socialistic form of government. That, they claim, is the only remedy for the industrial bondage which now holds the world in thrall.

Crudely, then, the socialistic system is materialism, leading through evolution and class struggle to a condition of society where there will be no surplus value, each obtaining what they call the value of his labor and the State owning the means of production and exchange.

How is this socialistic regime to be brought about? Here the schools divide. The orthodox Marxians believe in confiscatory methods; the Fabians, trimming sail to the winds that blow, suggest that some sort of compensation might be given those despoiled. Confiscation is rather too brutal and would not tend to conciliate and make converts of English-speaking races. The radicals, however, would have the workmen grow increasingly self-conscious until a realization of their irresistible power was borne in upon their minds; then, by any process available, whether political or revolutionary, to overwhelm the capitalist class and take what they possess. If they argue

with you long enough to attempt to justify this spoliation of the Egyptians, they will tell you that what you call robbery is only a reversal of an ancient programme, a return of ill-gotten wares, a forced method of restitution, giving back goods to their rightful owners. The property never rightfully belongs to the others, no matter what their colored title may have been, whether purchase, inheritance or prescription. So it is no dishonesty to take it away from them and give it back to its legitimate owners — the people. The milder school, recognizing the inconvenience of preaching such strong doctrine to the present generation, would allow some kind of recompense; not that the early possessors have any title thereto, they are one with the radicals in denying such title, but for expedience sake it is better, while not accepting false notions of property, to still bend to the erroneous ideas which prevail, in order to swell the ranks with newcomers.

Here, then, we begin to uncover what may be termed the innate immorality of the scheme. Before analyzing this defect, however, it may be recalled that when you charge them with seeking to abolish all private ownership they answer that such a statement is an exaggeration. The shoemaker is to be left his last; the small farms, which one man can tend, will not be impounded; individual artisans will not be forbidden to ply their craft. But immediately they add, with ingenious frankness, that such small enterprises will find it fairly impossible to compete with the community-owned industries, and so the small fry will be gobbled by the large fish. "You take my house when you take the prop that sustains my house," was Shakespeare's anticipation of the process which denies the desire but actually effects the abolition of private property. So it is confiscation at the command of the crowd; nor do they place limitations to the length to which confiscation and regu-

lation may proceed. They fly into a frenzy if it is even hinted that by their plans the family is abolished and immorality encouraged. Oratorically they will repel the charge and discourse eloquently upon the higher morality that should inevitably come when the conditions that do away with destitution and discouragement are introduced. Then every man under his own vine and fig tree will pass his days unruffled, and every woman, the male's equal in all things and neither his subject nor his victim, will labor where she may list, in some State-provided task, and be free to marry or remain unwed as her fancy chooses. The better element, those who have the morality that Christianity teaches in their blood, do not consciously, of course, advocate what is vile or lewd. But it is not the ideas foreign to the system, of which the individuals cannot liberate their souls, that must serve as the acid by which the system must be tested. It is the logical trend of the doctrine and the direction towards which it points that will show the goal towards which it leads. You tell them that the house, the home, the little patch of land, the shelter for wife and offspring, that may also be bequeathed to children when the parent has departed, that these are the elements in the family idea without which there is no such thing as family existence. They smile and ask about those who live in hovels, in factory-owned tenements, who neither now nor ever will have an inch of land to hand down to posterity. Grant them their contention; but the most forlorn toiler has stirring within him the hope of deliverance from such conditions, and the whole strength and vigor of the socialistic movement is that unconquerable passion in the workman's breast to own for himself a spot called home. In his prejudice he may deny the longing and, perhaps, not understand the desire; but if this passion of possession were not in his soul, the demagogues

might shout and the agitators might rant, while the average lazy mortal would rest in supine indifference, content to let well enough or ill enough alone.

My house confiscated, what becomes of the family? Will the community tell the parent what restrictions he must put upon the instinct of propagation? The State, the majority, has the right to do so, according to their doctrine, and not alone this, but the minutest detail of how the children must be reared comes under the competence of the agents who are representative of the State. Where this leads need not be emphasized overlong, as most men and women can easily draw the inescapable moral. They retort that, even were the picture truer than unfriendly hands paint, the conditions that are deplored actually exist under the present capitalistic arrangement. The size of a family and the regulation of children are pretty well taken care of by the shrinking wage-scale that forbids decent livelihood to the toiler. As the rich grow richer and the poor grow poorer, according to the laws that Marx outlined, desperation introduces the very crimes that the hostile associate with the socialistic state. But as a matter of fact the laws that Marx outlined have proved to be laws only in his imagination and in the minds of his unthinking followers who refuse to observe correctly. The poor are not growing poorer, as one great branch of the socialistic army, by contradicting this forecast of Marx, admit. But even were it true that a shrinking wage condemned the toiler to increasing destitution, that would be an abuse, not an effect flowing from the present system, which could be corrected and is being corrected daily by lawful means without any encroachments on private rights or religious scruples.

The crucial defect in the whole system is the refusal to look upon the universe with steady gaze, unbiassed mind, and clear

vision; the unwillingness to recognize things as they are. Admit if you will that there is a possibility of setting up this world government; in time the machinery might be put in motion, the offices might be equipped, and the stupendous scheme, which taxes the imagination even to picture faintly, might be started; would any race of men with whom the world has ever been acquainted be competent to continue the scheme or be virtuous enough to desire its continuance? For remark, the socialists are dealing not with supermen or angels, but with the crude mortality of which you and I are representative specimens. In an ideal condition socialism might be feasible, though even there whether it would last long is a question. But with the common brand of earthly dwellers what lofty purpose or big and noble motive is going to be supplied to influence such unselfish, altruistic action as socialism connotes and requires?

Their answer is that thirty millions of these common mortals in twenty-five countries are giving to the world an example of this altruistic conduct. If socialism is so futile and foolish as its enemies insist, why has it stirred such zeal, awakened such enthusiasm, and enlisted greater loyalty than any other human uplift, not even excepting Christianity? If it is false, why does the God in the heavens above permit it to march along its devastating way? By leaps and bounds has the cause advanced. Its adherents show a spirit of self-sacrifice that puts to shame the listless efforts of other forms of humanitarianism. With a zeal that consumes, each comrade spends himself and is spent in efforts to convert the outsider, and the work goes on in the shops, the stores, on the streets, where pleasure reigns, and where seriousness is enthroned. The press that is supported, the books that are bought, and the prints that are distributed at a cost amounting up into the mil-

lions are eloquent testimony to a generosity known heretofore only in religious propagation. If the system is as base, as abstruse, as false, and as corruptive as the opponent says, have these men lost their reason or are they under the lethal sway of some damnable influence that has robbed them of all sense? Who are they, if not the same men with whom we daily associate? What makes them so different, so insane, when we find them so rational in other circumstances? What makes them socialists at all? Who are the socialists?

Who are they? All manners of men, and because the motive which prompts the various classes to identify themselves with the cause is so complex it is not easy to give an adequate reply when you try to tell why so many have entered the door that leads to such bitter disillusionment and sad disappointment. Some are urged along by a splendid passion for humanity. They see the evils that beset the lowly, the oppression that grinds the poor, the injustice that tramples upon the little ones of the earth, and the heart bursts open with a godlike sympathy to command the righting of these wrongs. The industrial enslavement of women and little children, the bent form of the man with the hoe, the utter lack of chance for progress of the untold thousands who are doomed to plod the weary way always leading downwards—such misery in a world where enough and more has been stored by a munificent Maker to give comfort to every child born of woman, awakens in the breast justifiable wrath if one does not pause to remember words that may seem to have no bearing here: “A woman when she is in labor has sorrow.” The evils that are so heartrending and that seem to be part of the industrial system now in vogue must not cloud the vision to the fact that it was but yesterday the machines were started that have given rise to the business conditions we know. The industrial world

groans, for it is in labor, in the scriptural sense of the word, but deliverance comes with the passing of days. In our impatience to bring relief we must be as patient as nature itself, and not attempt to do in a moment what years are needed to effect. There is social abuse, social injustice, social wrong, but to kill the patient by destructive remedy is a mad manner of bringing relief. With the quickening of the humanitarian sentiment, with the stirring of Christian feeling, and with the awakening of that larger patriotism which dictates the enactment of just laws and the creation of equal opportunities many, not all perhaps, but many distressful scenes will disappear from the gaze of the bemoaning onlooker.

A second class of socialists are they whose souls are craving for the religious consolations that mean more than bread to the body, and whose minds are starved until some high ideal of service to their fellow-man comes to sate the hunger. Someone has written of an author that he was an ascetic without a God. The socialist of the type we are discussing is a Christian without a conscious hold on the faith that rules his spirit. His instincts are quickened with the feelings that Christianity has created in the hearts of men, and even while he rejects the doctrines of the Master his lofty purposes for mankind are kept alive by the traditions, the laws, and the influences that come directly from the Lord. He is waging war against the force that gives him his very strength to do battle.

Other socialists are carried away by such human weaknesses as vanity, conceit, and pride. To think they understand what they have not the ability to grasp in even rudimentary fashion lays the flattering unction to their soul that at last they have come into their own and occupy the place to which their brain power entitles them. This is said without despite or disrespect, as even some scholars are not ashamed to admit that

they cannot compass with their intellectual powers what some uneducated toiler pretends fully to comprehend.

A few are adventurers, anxious for any change; some are desperate, feeling that conditions cannot be worse; many are ambitious, seeking to be leaders in any cause; a dozen or two may be wicked, anxious to reap unholy advancement, even though corpses strew the path; and lastly, there is the crowd of unthinking men and women, who would listen to any demagogue discoursing on unrest, whether it be industrial, political, or religious.

But why discourage any movement that on its face bears evidences of human helpfulness and tends, though even remotely, to lift up the downtrodden and aims to make man a lover of his brethren? With all its accidental defects does not socialism raise a torch that sheds some light, and, gazing towards the flare, are men not lifted above their sordid selves and elevated to heights of noble purpose? Why, then, interfere, you particularly who claim to be the lovers of your brethren? Across the land on the Atlantic coast a lighthouse is set to warn the passing vessels of the dangerous spots along the shore. Some poor bird has wandered from its nest, is flying over the tossing waves, and is bewildered by the darkness. The wearied little wanderer of the night catches a beam from the light that revolves. The tiny heart begins to flutter, for now there is deliverance from darkness and from the perils that have alarmed. In the eager haste to flood its chilled body with that light, which is cousin to the sunbeam that always brings the heat, the heedless flyer dashes against the glass and, alas, there is no light or heat or sunbeam for that poor little creature whose body the dark waves toss to and fro.

We mortals are wandering in the darkness; the resounding waves that beat along the shores of life awaken terrors in the

soul; the night is chill and desolate; we are alone, afraid, uneasy; wearied, looking for some escape, a faint ray of light catches the eye and stirs hope within us. But to-morrow the sun will rise to shed its comforting light and warmth, the sun of truth with the light of sanity and the warmth of consolation. Wisdom whispers: "Wait, be patient, and the fulness of the brightness in which you walk, saving yourself and your brothers, will compensate for any little sorrow occasioned by delay." So to the socialistic dreamer one might sympathetically say: "Your passion for humanity is fine and worthy of admiration, your zeal commendable, and your ideals lofty. Humanity is sick and you bring a cure. But is it, by any chance, an opiate? You calm the fever-tossed patient for the moment, but the disorder will rack his frame anew. Invite artificial sleep over and over again, your patient is calm, but with the stillness of the drugged victim who has become a slave to a deadly habit from which he can never recover."

Is socialism, then, at its very best, only an opiate and not a real cure for the ills under which humanity totters? Do not insist upon the sophistries with which some advocates encompass it about; forget that man as we know the creature must be swayed by motives which that system does not pretend to furnish; admit that the enemy maligns it in charging horrible crimes and immoralities; laud its spirit of brotherliness; exalt its ideals; admire its virtues; then recall that what seems new is as old as the world. The economic interpretation of history a new discovery by Karl Marx! The devil tendered Eve an apple; forget the Almighty; worship this food that will make you as gods; she was duped, and ever since by evolution we are living on the surplus value of the punishment which came in the wake of that class struggle between gullible humanity and the eternal truth.

SOCIALISM FROM A CATHOLIC VIEWPOINT

ADDRESS BY JOHN G. COYLE, M.D.

LIKE most movements of thought and most aspirations of men, socialism has produced, suggested, or adopted as parts of its propaganda some reforms of merit and has directed attention with keenness to social or economic conditions that cry for remedy. The oppressive conditions resulting from vast combinations of capital, extraordinary franchises and privileges granted to individuals or to corporations show that greed and "man's inhumanity to man" tremendously widen the gulf between the laborer and his employers, foster an unhealthy discontent, and inject a bitterness of feeling into the relations of labor and capital that shows as violence, destruction of property, assaults, and murder in grave industrial disputes.

The Czar of Russia in 1879, surveying the industrial growth of America, predicted that the large fortunes amassed by comparatively few would bring on a class conflict in America that would surely test the stability of our institutions. The rich, he said, would make an effort to use the Government for the enslavement of the people and manipulate the public franchises so easily secured to tax the people heavily. The aggressions of the rich, said the far-seeing Alexander, will drive the body of the people to the enactment of laws hurtful to general prosperity. And he foresaw a great conflict between the few very rich and the many reduced to a kind of industrial slavery.

This prediction has been verified. The conflict is on. A great unrest is visible in our people. The concentration of

financial and political power in the hands of a few, the frequent betrayal of the people's interests by their representatives, who have obeyed the behests of the privileged and the rich, and the manifold exposures of corruption of public servants and plunder of the people's rights have brought about, in the past decade, an astonishing amount of legislation, attempted legislation, preachments, and publications directed against wealth, corporations, inequality, special privilege, high finance, and certain individuals, which show that the conflict between the few and the many is actually in progress.

In the effort to check and control numerous forms of corporation interests, many new State boards, commissions, and bureaus have been created which supervise light, heat, power, transportation, and other utilities such as telegraph and telephone. Licensing and examining boards in great number have been created, dwelling inspection, factory inspection, food inspection, fire prevention, and a score of other bureaus or divisions of State control have either been created or have received new and enlarged powers, while new municipal bureaus, departments, and commissions have multiplied with extraordinary rapidity.

As each of these means new and greater municipal or State expenditure, and few or none are self-sustaining, one effect is greater taxation of the people. States and municipalities are constantly seeking new devices of taxation, which, with the rising cost of necessities, burden the people more and more and increase the dissatisfaction with the existing state of things.

The time, therefore, is ripe for the advancement of doctrines which strive to point out methods by which such disparity of wealth and social position may be checked and for all time prevented, by which the poor shall be freed from poverty, the laborers assured of steady incomes, shorter hours, and greater

enjoyment, the municipality and the State become all-wise and all-providing fathers of the people, and equality and true democracy, a genuine rule of the people, shall be brought into being and effective operation.

Socialism, as advocated by its enthusiastic propagandists, assures the people of the certainty of the abolition of wealth and privilege. While socialists in various countries disagree upon details of the State they would erect in place of the present governments, and few of those who like to be called "scientific" socialists wish to be pinned down to details of management or government in the socialistic programme, there is essential unity of belief upon certain points of vital interest to Catholics, and it is these that I wish to discuss in regarding socialism from the viewpoint of a Catholic.

Before referring specifically to them it should be said that reforms advocated by parties at various times do not always originate with the parties holding the later possession of the reform ideas. It often happens that a party with reform principles of one kind will adopt reform principles which were formerly opposed because suggested by another party or because then deemed inexpedient.

For example, the initiative, the referendum, and the recall are now advocated by certain Republicans and certain Democrats. These measures are in operation in some States. Like the primary laws, the adoption of these measures may have been due to Democrats in one State and to Republicans in another State. But these measures were Populist in their origins. They were brought into notice by a party now long dead. They, therefore, cannot rightly be described as either Republican or Democratic.

Similarly, various programmes of social reform have been advanced, sometimes by Republicans, sometimes by Democrats,

sometimes by other political partisans, sometimes by students attached to no party, sometimes by religious teachers, sometimes by humanitarians. The adoption of any of these subsequently by socialists does not make such reforms of socialistic origin.

Municipal ownership and municipal operation of public utilities, while loudly proclaimed of socialist suggestion, are methods that were in active operation in Europe as far back as the thirteenth century and, of course, under Catholic direction, for in the town of Siena, Italy, where full-fledged municipal control and distribution of food, building materials, and many other things were in operation, the population was almost exclusively Catholic. Similarly, such measures as better sanitation of factories and tenements, shorter hours of labor, installation of safety appliances for workers, and a score of other reforms may or may not have been at times in socialist programmes or platforms. They are not socialistic, they are the expression of the humane instinct of the reformers.

Socialism, real socialism, means that all the land, tools, machines, public utilities, canals, buildings, ships, trains, roads, railways, and everything used or needed to make useful things shall be taken by the whole people and worked, managed, or divided for the whole people as decided by the majority.

It means that private property, private capital, and private ownership are to be abolished. It means that the State shall take charge of the children, the schools, the occupations of the people and shall fix wages, prices, income, and, of course, taxation.

It means, according to the great socialist, Bebel, and to Marx, the greater socialist, that religion has no place in the socialist State, that each religion is the outcome of the existing economic conditions of the time in which the religion is

born or lives, and that marriage is to disappear, promiscuity of sex relations to take its place, children to become the slaves of the State, and each man or each woman, freed from the responsibilities of parenthood, takes his or her place as a functioning animal or machine in the economy of the State.

Against the supplanting of the Christian marriage with the untrammelled relations of the sexes; against the deprivation of childhood's natural relationship to the parents and the supplanting of the pleasures, the duties, and the sacredness of parenthood by the inanimate State; against the violation of the fundamental unity of the family and against a programme which would destroy the inviolability of consummated marriage between qualified persons, every Catholic must stand to protect wifehood, to protect childhood, to maintain the position of honor and dignity to which Christianity has elevated woman. No Catholic can espouse such doctrine as the destruction of the family and the promiscuous animalism of marriageless peoples.

Against a view or teaching that religion has come from the economic conditions of the age, that fire worship, sun worship, sex worship, ancestor worship, nature worship, Buddhism, Confucianism, Judaism, pantheism, polytheism, Christianity, Mohammedanism, Christian Science, or any and all of the religions of the world are produced by material causes operating upon the minds of men, by the conditions of their family life, the productiveness of the soil, the influence of the elements, the state of commerce, and other material causes, every Catholic must stand like the Rock of Peter.

The Catholic believes in an all-wise personal God, who sent His Only Son to this earth to die for man's sins, after performing miracles which attested His divinity, and that the Redeemer arose from the grave after death, rejoined His dis-

ciples, and ascended into heaven after His resurrection. The Catholic believes that his religion is immutable and enduring and cannot be affected by time, plenty, famine, pestilence, despotism, constitutions, or peoples.

The Catholic believes in the right of private ownership—that property, whether money or land, jewel or utility, art object or live stock, which has come into one's possession by labor, inheritance in lawful and moral manner, which does not violate justice, is one's very own, to hold and to have, to transfer and to bequeath, to sell or to give away. Whether rugged courage in the wilderness discovers the mine, or plodding husbandry in the ancient settlements of the world by thrift and patience accumulates out of earnings the price of a homestead, to each is the unqualified right of ownership, never to be taken away except by lawful measures based on sound public policy and recompensed by adequate compensation. The Catholic believes that the right to have and to hold one's own lawfully obtained property is a natural right which no one but himself can alienate. Therefore every Catholic is against these basic features of socialism.

As to the discussion upon the concrete details of any proposed socialistic State; as to the likelihood of any planned distribution of wealth or goods continuing on any equality, in view of the constitution of human nature; as to the possibility of maintaining upon terms of real social and intellectual equality human beings now and since creation evidently made unequal in physical and in mental power, in height, weight, configuration, and color; as to the possibility of the maintenance of any community of operation and distribution of profits, power, and place without the one great restraining and controlling influence that has at any time made community life successful, namely, a powerful religious motive; as to the likeli-

hood of successful State supervision of assignments of the young to the professions, vocations, and labor, one looking at socialism from any standpoint may well declare the impossibility of the success of these proposals.

But to the Catholic the basic doctrines of socialism upon religion, private property, and marriage are so revolting, so opposed to the teachings of the Catholic Church that no Catholic can be a socialist, while any Catholic may and should work for social reforms that will improve the conditions of the community.

TEMPERANCE

ADDRESS BY THE VERY REV. P. J. O'CALLAGHAN, C.S.P.
PRESIDENT OF THE CATHOLIC TOTAL ABSTINENCE LEAGUE
OF AMERICA

FATHER LAMBING was apparently reading my mind when he asked: "Why is it that in the face of the awful fact of intemperance there are men and women who say they love Jesus Christ and let souls drop into hell by the thousands? Why is it that they say: 'This is no affair of mine; let the Catholic Total Abstinence Union of America save them,' or: 'Let other priests save them; let other laymen do it,' while they themselves never do anything except criticise?"

I have just been asking myself these same questions. I have often asked these questions. I have never been able to answer them. I do not expect now to answer them. All I know is that too few of the men and women who call themselves Christian have a Christian love of their neighbors. But howsoever they may fail in living the life of the Gospel, the Gospel will live. If we in our day and generation do not do our part to uphold the Kingdom of God, the Lord, who can raise up sons of Abraham from the very stones, will find others more worthy than we are to take our places and do what He asks us to do. It is plain as an axiom that if the Church in America were full of bishops like your bishop, Bishop Canevin, were full of priests like Father Lambing, were full of laymen like Washington Logue, preaching temperance in season and out of season, the Kingdom of God would come quickly upon

this land. There have been many of the noblest of bishops and priests in this land. There are thousands of Catholics whose sober lives are evidence of God's abiding grace, but the majority do nothing towards making their neighbor sober. They are strangely lacking in interest in the temperance cause as an organized force.

I am interested in the temperance question in all its phases. I am profoundly interested in the effects of alcohol drinking upon the human system. I am interested in the effects of alcohol drinking upon the social life of any people. I am interested in the effects of alcohol drinking upon the moral calibre of the race. I am interested in the effects of alcohol drinking upon this nation.

Above all else I am interested in the alcohol question as it affects the honor of the Catholic Church in America.

There are so many phases of the alcohol question that one who has studied it deeply can hardly be patient with men who discuss it as their fathers discussed it. Truth is a living thing. The things of yesterday are no more. The dead past should bury its dead. The temperance question of to-day is quite a different thing from the temperance question of twenty or even ten years ago. The Catholic Total Abstinence Union of yesterday is not the Catholic Total Abstinence Union of to-day. Though it seems to grow slowly, it is helping to mould the mind and conscience of the present and the coming generation. And in doing this it grows with the generation it helps to form.

Nearly half a century ago some earnest Catholic souls gathered together in Baltimore and said: "It behooves us to be busy about what destroys men's souls. It behooves us as bishops and priests of God's church and as Christians to be concerned about that which causes the ruin of so many

of the children of God." They realized that wishing away an evil was not God's way nor the Church's way of dealing with an evil.

They started this union. As the years went by the Church drew this union into closer and closer relationship with itself. It was born of God and inspired by the mind of the Church. It has continued thinking with the Church's last thoughts on temperance. In the last four or five years it has become a part of the International Federation of the Catholic Anti-Alcohol Leagues. A year ago last Easter the president of our international organization went at the head of a pilgrimage of members of the international federation to the chair of Peter. Pope Pius X, who was then reigning Pontiff, graciously said to the members of the league: "It is your duty as Catholics to be in the very van of the anti-alcohol movement." The Catholic Church as the Church of the living God not only brings forth ancient truth in all its beauty and strength, but truth in its latest dress. There can be no modernism so genuinely modern as the modernism of the ancient Church of God. In this movement against alcohol drinking the latest blessing of the Church of God is upon those who are in the very van of it.

There are some whose interest in the cause of temperance is paralyzed by fear. They put very cautious limits to their interest. The Kingdom of God ought to penetrate into every thoroughfare of life, and he that would hedge it about has not yet grasped the thought of the Master that He came to bring fire upon the earth, and He would that it be enkindled. Fire will spread if there is material to burn. That is not fire which does not make even the original spot to glow. Too many of us, half-hearted in the service, have not had faith in the truth we have professed. We have asked: "Who is with

us and who against us?" Too many have been cowards that might be willing to run with the crowd, but who have not been willing to stand alone or to stand with the few. In spite of much cowardice the Catholic Total Abstinence Union has stood through all these years a tribute to the courage of its upholders and a glory to the Church of America. It has grown with the times, but it will never forget its ancient charter.

The Catholic Total Abstinence Union has long since forgotten the ancient notion that the first purpose of a temperance society is the saving of drunkards. Our first interest is not the saving of drunkards. We desire, of course, to save any soul in danger of perdition if we can do so. But saving drunkards is usually so hopeless a task or so difficult an undertaking that such energies as we can give to the work must be devoted primarily to the saving of those in danger of drunkenness. The medical profession has long since discarded the theory that in the practice of medicine the healing of the sick must be its first concern. It aims, above all, to make and to keep the nation or the race well. We are, in like manner, supremely interested in the saving of the rising generation.

What can we do to save the race from the curse of alcoholism? What share are we Catholics going to have in the eradicating of the monster evil of these days? Catholics should be foremost in this altruistic crusade for the physical, moral, and religious salvation of the race. The individualism which sees in the temperance question merely an attack on personal liberty shows small indication of a Christian spirit. A Christian spirit feels that if one member is sick the whole body is sick. How many of us do really suffer because of the thousands that are drunkards? How many of us are asking what are the causes of drunkenness? Who cares? Do

you? Does every man and woman here trouble himself or herself as to whether any Catholic is in danger of perdition because of the sin of drunkenness? Are you concerned about the dangers which will beset the path of the rising generation? Are you anxious to save every man that can be saved, and especially anxious to preserve those that are yet uncontaminated in order that the Kingdom of God may be peopled for time and for eternity?

In all our great cities it has often been said that there are too few Catholics, especially among the rich, who are sensible of the principle of social responsibility. I have known many men and women outside the Catholic Church who have been captivated merely by the beauty of virtue, who have realized better than even the average Catholic of intelligence that they are their brother's keeper. They spend their dollars to help the weak; they use what power within them lies to make others better. You and I are not doing our best. When we begin to do our best, we shall make not only Catholics in America sober, but we shall make the nation sober.

THE CATHOLIC TOTAL ABSTINENCE MOVEMENT

ADDRESS BY THE REV. THOMAS HUGH BRYSON, A.M.

THE Catholic Total Abstinence Union represents an organized effort to bring about sobriety. It is Catholic, because its principles are based upon the teaching of the Church, and because it bears the stamp of approval of the Chief Pastor of the Flock. This body does not come to us with a new evangel born of the seething times. It does not claim to teach a gospel beyond and above the saving Gospel of eternal truth. It does not bring a revelation that was not vouchsafed to the early teachers of the Faith. No, my friends, this union is one of the forces of righteousness within the Church, guided by wise leaders in the Church, and at all times subserving the great mission of the Church, which is the promotion of God's honor and the salvation of immortal souls.

A work that is not grounded on right principles is doomed to failure in the end. It may succeed for a little while, or even for a long time, but if its starting point is wrong, no power can save it from an ultimate dissolution. The Catholic Total Abstinence Union rests its argument upon the teaching of Our Blessed Lord and of His Holy Church. The members of this body know that God created them for Heaven; and they know that self-denial is the means by which they gain their end. Self-denial is an axiom of our Holy Faith. Our Saviour, Jesus Christ, did not preach comfort and convenience as the end for which man was made. No, He spoke in solemn terms about the Cross, and He said most clearly that no man could

be His disciple unless he took up the Cross and followed after Him. The Catholic Church has ever stood most firmly for this fundamental truth. And who will say that she is wrong? If man's abiding place were here, we might indeed find fault with her position, because self-denial in itself and for itself is not to be desired. But we know well that self-denial is an instrument by which we sanctify our lives. It makes us like to Him who sacrificed Himself that we might thrive, who died that we might live forever in our home beyond the skies. Self-denial carries us away from things of sense and opens up a vista of eternal joys reserved for them who love the things of God.

The aim of the Catholic Total Abstinence movement is to prevent in the first place the sin that is committed by the excessive use of drink. Men whose vision is clear must of necessity applaud that holy purpose. A great economic waste is involved in the abounding use of liquor. The power of a nation's units is weakened by indulgence in the cup. The strength of the social fabric must suffer from the lack of true sobriety. All this is true, and even recognized by those who do not lend a helping hand in the struggle against intemperance. The Catholic Total Abstinence Union sees these evils. It deplores them deeply, and it holds out what it thinks to be a cure. But more than this, this body sees that the excessive use of drink is not only detrimental to our welfare here on earth, but it sees and cries out to the world that drunkenness is sin, sin that renders void the Cross of Christ, and hinders men from seeing God forever in the Kingdom of His glory. The Catholic Total Abstinence Union looks upon this evil with the eyes of Faith. It does not hesitate to raise its voice against the wrong that is done to God by the grovelling sin of drunkenness. It strives to fix upon our minds respect for Heaven's

law, and in doing so it brings out clearly to our view that social progress is a shifting thing unless its life is guided by the Will of God.

Intemperance creates a form of madness, a fearful madness that tears the heart and rends the mind of its poor victim — a madness that exalts its subject to a frenzy of depraved delight. The mad man sees himself as though he were a god. Life was made for him, and all that earth can give belongs to him by right. His sense of things is turned about. He fancies that this earth is Heaven, and that its joys will last forever. The drunken man has thrown away his liberty. His intellect is clouded and his will is not his own. His mind does not record true judgments and his will is fixed in love for sinful things and low. What degradation can be like to this? What tongue can sound the drunkard's misery, what mind can conceive his abandoned state? The sin of drunkenness is a fearsome thing — thrice fearsome in a soul redeemed in God's own Blood. It brings with it a never-ending train of bitterness, whose only solace is the vision of eternal woe. It sounds the knell of happiness, and simple joy flies out forever from the drunkard's heavy heart. It brings a living death that knows no faith, nor hope, nor love. And yet men crave the low delights that follow on this sin. If we were to travel in spirit to-day back through the ages, and if we could read the souls of those who have gone before us, we might indeed a tale unfold — a tale of wretched bitterness, a tale of sorrow and distress. We should see a vast army of men and women who have fallen victims to this killing vice. Young and old, rich and poor have felt its touch, and under its withering hand have gone down to their graves despairing.

If the saints were wont to quake with fear as they thought upon the day when God would summon them to judgment,

what should be the feeling of the drunkard? Does he fear that awful day when he shall stand before the great White Throne of Justice? Alas for him! he has no fear. He has woven for himself a robe of false security. He is living in the hope that things will turn out well for him, even though he does not care to analyze the basis of his feeling. If there are any here to-day who are building up their hope on a miracle of God's grace, I pray them listen to the story of a king who had reason in his antecedents to fear the wrath of God. The place is Babylon. The soft air of the Oriental night is filled with the perfume of the city's flower gardens. The moon is on the rise and plays fantasy on the face of the glassy waters in the fountains. The city is alive with revelry, and wild thoughts fill the hearts of men. The noise of their gaiety resounds throughout the streets. Without the walls of that fair city, all is quiet and still. Deep-dyed shadows hide the lurking foe. A melancholy hush has cast its shroud upon the river, for it has shrunk to the measure of a little stream. Night birds are screaming. Flash-lights of red flame are thrown against the sky. In the palace sits the king, and around him there are gathered guests to the number of a thousand. They are eating and are drinking, with no thoughts save those of lust. Their wine cups are the sacred vessels taken from Jerusalem. At last they are filled and the king is drunk. Heavy he sits and stupidly laughs at the lewdness of his friends. No thought of the morrow fills his mind. No care or unwelcome fancy flitters through his brain. He is dead to remorse. His heart is like a thing of stone. Suddenly he springs up pale with fear. His knees quake and his heart bounds with trepidation. The guests look on in wonder and a deep silence fills the place. He cannot speak, but he points wildly to the wall. What is it that he sees amid the shadows of the palace lamps? What

is it that can make this man lash himself to fury, as a demon out of hell? What is it that has blanched his countenance and makes him quiver as a leaf upon a tree? It is a hand of fire and it traces writing on the wall. And the servant of God, Daniel the captive Jew, reads the message: "Thou hast been weighed in the balance and thou hast been found wanting. Even this very night thy kingdom shall be given to thine enemy." A boom of noise and the gates of the city are broken down. A great flame shoots up to the sky and turns the night to day. Blood runs through the streets. The thunders roar and Babylon is afire. The enemy is in the palace. Wild confusion reigns among the guests. The king is mad at the sight of blood and death. He fills the house with wild words. He laughs aloud as he looks upon the frightened faces of his guests. He signs to his musicians to give him song. "Sing, slaves, sing for your king; this night we die." The singers sing their song—their last song of despair. The lamps are overturned and the heavy hangings catch the fire, but still the singers sing and the king is maddened now to fury. One by one the banqueters are stricken down until at last the king himself must face the bloody weapon. "Sing," he cries again, "let fools alone be sad." And in his drunken stupor, and in the madness of his blood, was Baltassar, King of Babylon, struck down.

My friends, that story of the drunken king has a meaning for each one of us. It points out in unerring terms the wages of the drunkard. Every day that story is repeated with varying circumstances round about us. From the days of Adam till this present moment men have hearkened to the voice of folly; and from this day till the crash of doom they shall continue to dwell in their shadowed haunts abounding in their self-inflicted misery. The example of their forebears

will not move them from their ways. Disease, disgrace, and poverty cry out to them in vain. They smother fear of God's eternal anger, and even though the yawning gates of hell were closing on their final end, yet would they cry aloud for drink. The drunkard will tell us that he would give up his sin but he finds himself unable. He realizes that his weakness is dragging him down to the bottomless pit just as it has dragged him from respectability. No longer is he a man. No longer is there room for good thoughts and noble aspirations in his soul. There is no desire for union with God in his heart of sin. He hates himself, he hates his weakness, but when the tempter calls, he must obey. He drinks his draught and feels its fire in his soul. It lights his brain as it courses through his blood. He imagines that he feels a new life glowing in his body, and for this enjoyment of his flesh, he is willing now to give up God and everlasting life in Heaven.

It is a fact, well worthy of remark, that men who believe in God will live for years as drunkards. Their state of mind is hard to understand. Day by day, they see the hand of death descending on their friends. It may be that their work is dangerous. Perhaps before their very eyes, a fellow-workman's life is snatched away without a moment's warning, without a prayer for pardon and forgiveness. They gather up the mangled body. They look into the silent face, silent now until the day of judgment comes. It may be that the night before the dead man was with them in their revelry. Last night, perhaps, he laughed and talked with them without foreboding of this evil thing that now has come upon him. What food for thought is here! How many men have died in drunkenness? How many will this day throughout the world be ushered to the presence of their Judge as was Baltassar, the king? How many are this moment going down to everlasting sorrow un-

shriven in their guilt? And there are some who hope to shun the end of drunkards. They tell themselves that some time in the future they will cast aside the chains that now are holding them. They soothe their conscience by a promise of repentance. A day will come for them when conscience will no longer speak. A day will come when hope shall fail, and on that day, the drunkard dies. He may seem to live and move about. He may sing and laugh and shout aloud. But he is dead — his conscience speaks no more. The thunders of God's warning voice fall on his soul without avail. The prayerful tears of those who love him drop down to earth in vain. And so he lives until the end. That end may come quickly in the dead of night. It may come slowly, creeping as the wily serpent in the garden. But it will surely come, and the writing on the wall shall burn down deeply in the drunkard's soul as he realizes once for all that he is lost forever. He shall see the vision of a wasted life, and like the king he shall try to bury it from view. But God's own time has come at last. The drunkard's fate is sealed forever.

But let us not imagine that the drunkard's case is always hopeless. His malady is difficult of cure, but the grace of God and an earnest heart will break the bonds that bind him to his sin. "And the right hand of God's Just One shall uphold him, and all those that strive against him shall be confounded and shamed." This Union comes to us with a remedy for intemperance. The members of this body have studied this important question, and they are well equipped to pass a judgment on the matter. They are earnest men who love their cause because they love their God. They are truly Christian men who love their neighbor with a Christian love. They do not look upon the drunkard with the eyes of proud contempt. They do not claim a holiness that is theirs by special right. They

are what they are by God's own grace. They sympathize with weakness because their Lord and Saviour acted so. These men have agreed that total abstinence is the safest cure for the evils that accompany the sin of drunkenness. Now let us understand this well. There is no law of God which makes total abstinence binding on mankind, just as there is no law which obliges men to live the life of celibacy. But there may be cases where total abstinence obliges under pain of sin. It is known to all of us that many men are far from able to use liquor within the bounds of reason, and for such as these, the law of total abstinence must be of obligation. And what have we to say of those who stay within the lines of moderation? There are many of this class, men of virtue, faithful to their duties, whom we honor and respect. To such as these this Union has a word to say. And it is this. You may be men of influence. The young and inexperienced look up to you and try to make their lives like yours. They may not have your strength of will. They may not have your grace, but they follow your example. What you can do is not within the reach of every man, and so it may be brought about that young men fall because they trusted in a strength that was not theirs. For the sake of your sons and daughters, for the sake of the youth who respect you, for the sake of the souls for which Christ died, this Union asks of you to give this matter a little thought. What man of noble soul would want to think that others found in him a stumbling block. For the love you bear to God, and for the love of the souls which bear His image, make this sacrifice which is pleasing to our Saviour and beneficial to yourselves. Look into your hearts to-day and see if you have strength enough to practice this act of self-denial, remembering all the while that God is just and will not be outdone in generosity.

And now a word to the workers in this cause and I have done. It may not be out of place to remind you that much of the moral uplift of the present day is tinged by the virus of materialistic thought. Therefore, let us always keep in mind that drunkenness is sin. Whatever else it may be, whatever are its consequences, drunkenness is always in the first place revolt against Almighty God. In these times of ours, an edict has gone out against disease. Men have leagued themselves together to destroy the plagues that bring destruction to the earth. Scientists have lent their knowledge to the work and laws are made to bring about a reign of health and plenty to mankind. Poverty and famines now must cease because the race is up in arms against them. And all the while we hear no word of sin. What power on the earth has thundered out against sin? What men have bound themselves together to strangle this old enemy who lives and thrives in every land? What men have sworn to slay this king who lords it over all the world and cuts down thousands day and night? Human ills came into being with his entry into the world. It is he begot disease; famine is his plaything; and mighty shouts of war are only meant to make him smile and mingle tears of laughter with the blood of dying man. We fear disease; we close our eyes against the awful sight of human beings rotting in the noonday sun; we cannot bear the stench that comes from sickened bodies eaten up by crawling things; the white bones of the battlefield awake within us all the feelings of primeval fear and trembling; the cries of agony that rise from earth deafen our ears with their screaming melody; hungry children with outstretched arms appeal to us as beings from the world unseen; dying parents shriek to us to pity the cries of the little ones and save them from the misery that will curse them to their graves. It is an

awful cry that comes to us from agonized humanity. From overseas and mountain-tops, from city streets and country lanes, wherever men assemble, we hear the self-same moans of pain, the self-same calls of hungry children, the self-same cries of blood and shame. And rightly do we arm ourselves against disease, and rightly do we pray against the poverty that makes us suffer all the pains of death and lets us live, and rightly do we call upon the nations of the world to put a stop to butchery and save the blood of youth for nobler ends. But even should we bring about a reign of peace on earth, and even should we conquer sickness and distress, there still survives an enemy with a face more hideous than a thousand plagues, an enemy whose voice is louder than the voices of a million dying men, an enemy with a clutch more murderous than earth's poor ever knew, and that enemy, my friends, is known to us as — sin.

When men tell us that our heaven is here on earth, and that our happiness in life is paramount, we have reason to suspect that we cannot travel far with them. It is not to be expected that such men will grasp the subject of intemperance as you do. They hold up poverty, disease, disgrace as the legitimate issue of indulgence. But you go further and announce that judgment waits upon the man who violates the law of God. You view this evil from a higher vantage point, because your minds are clear upon the final destiny of man. You have penetrated through the clouds of mist that hang about this earth, and with the eyes of Faith, you see the majesty of God offended by the sin of drunkenness. And with a truly Christian love, you strive to rescue man from sin and everlasting reprobation.

Your work must be done principally with the individual. And in this, you follow the example of your Saviour. He did

not seek the power of the leader. He was satisfied to talk to men wherever He could find them. On the hillside, in the valley, in the home, and on the street, He addressed His words to them. His aim was to convince them of His mission, to win their hearts, and so He hoped to purify the world. A nation is but a combination of units. Its aim, its ambition, are the aim and ambition of its constituents. If the men who make up the body politic are fired with the love of God, if they long for justice and truth and sobriety, the nation will show forth in its laws the aspirations of its people. The Catholic Total Abstinence Union recognizes its cause as a supernatural thing. It is content to work in silence as our Lord was used to work. It makes its appeal to men on the basis of religion, and let us pray that God will bless its labors with the blessing of the hundredfold.

721513

THE NECESSITY OF A MORAL OR RELIGIOUS SENSE IN THE FORMATION OF GOOD CITIZENS

BY HIS EMINENCE, CARDINAL GIBBONS

I HOLD that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation, it will soon crumble to pieces. It would be as vain to establish society without religion as to erect a palace in the air or on shifting sands or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building; it makes all parts compact and coherent. "He who destroys religion," says Plato, "overthrows the foundations of human society."

Religion is the bond that unites man with his Creator. It is a virtue by which due honor and worship are paid to God. It embraces all those fundamental truths that involve God's sovereignty over us and our entire dependence on Him. I employ religion here in its broadest and most comprehensive sense as embodying the existence of God, His infinite power and knowledge, His providence over us, the recognition of a divine law, the moral freedom and responsibility of man, the distinction between good and evil, the duty of rendering our homage to God and justice and charity to our neighbor, and finally the existence of a future state of rewards and punishments.

This implies a moral training, so that when I speak of the necessity of religion for good citizenship, I have in mind too the moral training which true religion imparts.

The social body is composed of individuals who have constant relations with one another; and the very life and preservation of society demand that the members of the community discharge towards one another various and complex duties.

What is needed for good citizenship? What does society require of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice with an even hand. It demands of you that you be loyal to your country, zealous in her defence, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. It demands that you be scrupulous in observing your oaths and vows, just in the fulfilment of your contracts and obligations, honest in your dealings, and truthful in your promises. It demands that you honor and respect your lawful superiors and that you be courteous to your equals, condescending to your inferiors, faithful to your friends, magnanimous to your enemies, and merciful to the poor and the oppressed. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor" and that you "render to Caesar the things that are Caesar's and to God the things that are God's."

How can these virtues be practised without sufficient motives? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places.

What motives, religion apart, are forcible enough to compel

legislators, rulers, and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biassed by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this very love of glory and esteem impelled them to trample on the rights and liberties of the many in order to win the approbation of a few sycophants, just as Roboam oppressed his subjects that he might be admired and praised by his young courtiers, and as Alexander enslaved nations to receive the applause of the fickle Athenians.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your country? Is it the dread of civil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion, the secret council chamber where dark schemes are concocted. The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debauch both body and mind. It cannot suppress those base calumnies, whispered in the dark, which poison the social atmosphere with their foul breath and breed hatred, resentment, and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be wormeaten by vice.

Besides, if you are so disposed, can you not in many instances escape the meshes of the law by resorting to gifts, bribes, and ingenious frauds?

If the civil sword even with the aid of religion can scarcely restrain public disorders, how futile would be the attempt to do so without the coöperation of moral and religious influence!

Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in a life to come, the condemnation of after ages will not disquiet you, the censures of future generations will not disturb your ashes reposing in the tomb.

Nor can you suppose the emoluments of office an adequate incentive to induce you to be an upright and law-abiding member of society. The emoluments of office are reserved for the privileged few; the great bulk of society will always be consigned to private life.

Do not imagine, because you happen to be a man of irreproachable private life, integrity of character, and incorruptible justice, that your fellow-citizens will seek you out, as the Romans sought Cincinnatus at the plough, that they will cordially embrace you, force you from your cherished seclusion, and bestow upon you some office of trust and distinction.

“The office should seek the man and not the man the office” is a beautiful but Utopian maxim, a maxim so antiquated as to deserve a place in the cabinet of national curiosities. The most successful officeholder usually has been and usually will be the most industrious office seeker, and his chances of success are not always improved by a delicate sense of honor and an inflexible adhesion to principle.

The esteem of your fellow-men will not be sufficient inducement to make you a virtuous citizen, for the great mass of virtues, even of those virtues that influence the well-being of society, are practised in private and are hidden from the eyes of men, like the root that gives life and bloom to the tree,

or the gentle dew from heaven which silently sheds its blessing on the labors of the husbandman.

Nor should you be surprised if your good action, instead of winning the applause of your fellow-citizens, will sometimes even draw upon you their suspicion, their jealousy, their odium, and their calumny. The wisdom and integrity of Aristides were such that the Athenians called him "The Just," yet they condemned him to exile. On the day on which the people were to vote upon the question of his banishment an illiterate burgher, who did not know him personally, requested him to write the name of Aristides upon his ballot. "Has that man done you any injury?" asked Aristides. "No," answered the other, "nor do I even know him. But I am tired of hearing him everywhere called 'The Just.'"

The case of the Founder of the Christian religion is still more familiar to the reader. Who was so great a benefactor to society as He? He went about doing good to all men. He gave sight to the blind, hearing to the deaf, and walking to the lame, and strength to the paralyzed limb, and comfort to the afflicted, and even life to the dead. He promulgated the most sublime and beneficent laws that were ever given to man. He invariably inculcated respect for ruling powers and obedience to their authority, and yet He was branded as a seditious man, an enemy of Caesar, and He was put to death by the very people whom He had sought to deliver from spiritual bondage.

But perhaps you will say that a natural sense of justice, independently of religion, can exercise sufficient influence in inducing you to practise the duties of an upright citizen. But to discard religion and yet profess to believe in natural justice is self-contradictory. It is grasping at the shadow and rejecting the substance. It is unconsciously clothing oneself

in the garment of religion while rejecting its spirit, "having, indeed, an appearance of godliness, but denying the power thereof." If you seriously reflect, you will discover that natural justice has no solid foundation unless it rests on religion. Natural justice may sound well in theory, but it is a feeble barrier against the encroachments of vice.

Tell me, what becomes of your natural love of justice, or what influence does it exert on your conduct, when it stands in the way of your personal interests, pleasures, and ambition?

It is swept away like a mud bank before a torrent because it has not the strong wall of religion to support it.

Would your love of justice lead you to give a righteous decision against a friend and in favor of a stranger when you were persuaded that such a decision would convert your friend into a lifelong enemy? Would it prompt you to disgorge ill-gotten wealth and thus to fall in a single day from affluence into poverty? Would your natural sense of duty inspire you with patience and resignation if you were defrauded of your property by the treachery of a friend? Would a mere natural sense of duty or propriety restrain a Joseph or a Susanna from defiling his or her conscience and violating the sacred laws of marriage? Would a natural love of truth and honor compel a guilty man to avow his secret crime that he might vindicate the innocent falsely accused? Such acts of patience, justice, and truth are not uncommon in the Christian dispensation, but they would have been deemed prodigies of virtue in pagan times.

There are many that consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land. Social order and morality will follow in its track."

The experience of other nations, as well as that of our own,

shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men or that the moral status of a people is to be estimated by the widespread diffusion of purely secular knowledge.

When the Roman Empire had reached the highest degree of mental culture, it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of the princes. While their minds were filled with knowledge, they were guided by no religious influences. The voice of conscience was drowned amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine, and oppression, governed by no law save the instincts of their brutal nature.

It does not appear that vice recedes in the United States in proportion as public education advances. Statistics, I fear, would go far to prove the contrary to be the fact. The newspapers published in our largest cities are every day filled with startling accounts of deep-laid schemes of burglary, bank defalcation, premeditated murders, and acts of refined licentiousness. These enormities are perpetrated for the most part not by unlettered criminals, but by individuals of consummate address and skill; they betray a well-disciplined mind uncontrolled by morality and religion. How true are the words of Kempis: "Sublime words make not a man holy and just, but a virtuous life maketh him dear to God."

If neither the vengeance of the civil power, nor the hope of emoluments, nor the esteem of our fellow-men, nor the natural love of justice, nor the influence of education and culture, nor all these motives combined can suffice to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of the

country? This incentive is found only in religious principles. Religion, I maintain, is the only sure and solid basis of society. Convince me of the existence of a Divine Legislator, the Supreme Source of all law, by whom "kings reign and law-givers decree just things"; convince me of the truth of the apostolic declaration "there is no power but from God, and that those that are are ordained of God, and that, therefore, he who resisted the power resisted the ordinance of God"; convince me that there is a Providence who seeth my thoughts as well as my actions, that there is an incorruptible Judge, who cannot be bought with bribes or blinded by deceit, who has no respect of persons, who will render to every man according to his works, who will punish transgressions and reward virtue in the life to come; convince me that I am endowed with free will and the power of observing or of violating the laws of the country, and then you place before me a monitor, who impels me to virtue without regard to earthly emoluments or human applause and who restrains me from vice without regard to civil penalties; you set before my conscience a living witness, who pursues me in darkness and in light and in the sanctuary of home as well as in the arena of public life.

Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently members of the same family. It teaches me the brotherhood of humanity.

Religion, therefore, is the fostering mother of charity, and charity is the guardian of civility and good breeding, and good breeding is one of the essential elements of the well-being of society. Worldly politeness, devoid of religion, is cold, formal, and heartless; it soon degenerates into hollow ceremony. Good breeding, inspired by religion and charity,

inculcates a constant self-denial. It is sincere and unaffected, it has the ring of the genuine coin, it passes current everywhere, and it is easily distinguished from the counterfeit. A stranger who would feel oppressed by the rigid mannerism which rules in the *salons* of Paris would be charmed by the quiet dignity and genial warmth with which he would be received by the simple and religious people of the Tyrolese mountains.

The Christian religion is all pervading. It influences the master and the servant, the rich and the poor. It admonishes the master to be kind and humane to his servant by reminding him that he also has a Master in heaven who has no respect of persons. It admonishes the servant to be docile and obedient to his master, "not serving to the eye as it were pleasing to men, but as the servants of Christ, doing the will of God from the heart."

It reminds him that true dignity is compatible with the most menial offices and is forfeited only by the bondage of sin.

It charges the rich not to be high minded nor to trust in uncertain riches, but in the living God, who "giveth us abundantly all things to enjoy." It counsels the poor to bear privations with resignation by setting before them the life of Him who, in the words of the apostle, "being rich, became poor for your sake, that, through His poverty, you might be rich."

In a word, religion is anterior to society and more enduring than governments; it is the focus of all social virtues, the basis of public morals, the most powerful instrument in the hands of the legislator; it is stronger than self-interest, more awe-inspiring than civil threats, more universal than honor, more active than love of country — the surest guarantee that rulers can have of the fidelity of their subjects and that subjects can have of the justice of their rulers; it is the curb of the mighty,

the defence of the weak, the consolation of the afflicted, the covenant of God with man; and, in the language of Homer, it is "the golden chain that suspends the earth from the throne of the eternal."

Every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God. "It is an incontrovertible truth," observes Plato, "that if God presides not over the establishment of a city, and if it has only a human foundation, it cannot escape the greatest calamities. . . . If a State is founded on impiety and governed by men who trample on justice, it has no means of security."

The royal prophet, long before Plato, had uttered the same sentiment: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keepeth the city, he watcheth in vain that keepeth it." And Isaiah says: "The nation and the kingdom that will not serve Thee shall perish."

Xenophon declares that "those cities and nations which are the most devoted to divine worship have always been most durable and the most wisely governed, as the religious ages have been the most distinguished for genius." "I know not," says Cicero, "whether the destruction of piety towards the gods would not be the destruction also of good faith, of human society, and of the most excellent of virtues, justice."

"If you find a people without religion," says Hume, "rest assured that they do not differ much from the brute beasts."

"Never," says Rousseau, who had his lucid intervals of strong sense, "never was a State founded that did not have religion for its basis."

Machiavelli, who was not an extremist in piety, avows that

good order is inseparable from religion. He brands the enemies of religion as "infamous and detestable men, destroyers of kingdoms and republics, enemies of letters and all the arts that do honor to the human race and contribute to its prosperity."

Even Voltaire admits that "it is absolutely necessary for princes and people that the idea of a Supreme Being, Creator, Governor, Rewarder, and Avenger should be deeply engraved on the mind."

Legislators and founders of empires have been so profoundly impressed with the necessity of religion as the only enduring basis of social order that they have always built upon it the framework of their constitution. This truth must be affirmed of pagan as well as Jewish and Christian legislators. Solon of Athens, Lycurgus of Lacedaemon, and Numa of ancient Rome made religion the corner stone of the social fabric which they raised in their respective countries.

So long as the old Romans adhered to the religious policy of Numa their commonwealth flourished, the laws were observed, their rulers governed with moderation and justice, and the people were distinguished by a simplicity of manners, a loyalty to their sovereign, a patient industry, a quiet contentment, a spirit of patriotism, courage, and sobriety which have commanded the admiration of posterity. "The vessel of State was held in the storm by two anchors, religion and morality."

It must be observed, however, that these virtues were too often marred by harshness, cruelty, ambition, and other vices, which were grave defects when weighed by the standard of the Gospel. But a righteous God, who judges nations by the light that is given them, did not fail to requite the Romans for the civic virtues which they practised, guided solely by the

light of reason. The natural virtues they exhibited were rewarded by temporal blessings and especially by the great endurance of their Republic.

Montesquieu traces the downfall of Rome to the doctrines of Epicureanism, which broke down the barrier of religion and gave free scope to the sea of human passions.

Lust of power and wealth, unbridled licentiousness, and the obscenities of the plays corrupted the morals of the people. The master had unlimited power over his slaves. The debtor was at the mercy of his creditors. The father had the power of life and death over his children. The female sex was degraded and the sanctuary of the home desecrated by divorce. The poison that infected the individual invaded the family and soon spread through every artery of the social body.

Towards the close of the last century an attempt was made by atheists in France to establish a government on the ruins of religion, and it is well known how signally they failed. The Christian Sabbath and festivals were abolished and the churches closed. The only tolerated temple of worship was the criminal court, from which justice and mercy were inexorably banished and where the judge sat only to condemn. The only divinity recognized by the apostles of anarchy was the goddess of reason; their high priests were the executioners; the victims for the sacrifice were unoffending citizens; the altar was the scaffold; their hymns were ribald songs; and their worship was lust, rapine, and bloodshed.

The more exalted the rank, the more sacred the profession, the more innocent the accused, the more eagerly did the despots of the hour thirst for their blood. They recognized no liberty but their own license, no law but their own wanton and capricious humor, no conscience but their own insatiate malice, no justice but the guillotine. At last, when the country

was soaked with blood, suspicion and terror seized the tyrants themselves, and the executioner of to-day became the victim of to-morrow.

In a few months, as De Lamennais says: "They accumulated more ruin than an army of Tartars could have left after a six years' invasion." They succeeded in a few weeks in demolishing the social fabric which had existed for thirteen centuries.

These are but some of the reasons for a conviction that grows stronger as the years come and go, that in the formation of good citizenship we must build upon the solid basis of religion.

THE POSITION OF CATHOLICS

ADDRESS BY HIS EMINENCE, CARDINAL O'CONNELL

My purpose in attending this meeting to-night is to encourage a greater interest in federation on the part of the Catholics of Lowell. The federation is an organization intended to increase the love for religion in the hearts of Catholics and to make better known and better understood the doctrines and principles of our faith by those who are not Catholics.

All this united action is bound to result in a more enduring spirit of faith and in a better citizenship. We are working not only for the progress of the Church, but for the welfare of the country. Of all the countries of the world the stability of our nation depends most upon the uprightness and morality of its citizens, and that uprightness and morality depend upon one thing alone — religion.

The stability of this Government does not depend upon learning and philosophy or anything else, but whether the citizens realize that in all their actions they are responsible to God.

There was no lack of philosophy and scientific learning in the countries now at each other's throats, while the whole fabric of international law and civilization is staggering under the greatest blow it has ever received.

There was no lack of international pacts and agreements and treaties in every country in Europe now hand to hand in a life and death struggle. They boasted of their enlightenment and culture. But we have, nevertheless, seen agreements torn into fragments and treaties disregarded as scraps of paper.

What avail, then, is the boasting of learning and enlightenment? It is not knowledge of principles which constitutes morality; it is the will and determination to follow right principles and not merely selfish ones. And that power which can move the national will at all times, even under the stress and strain, to follow right and law comes from religious training alone.

Federation, therefore, strengthens the power and stability of the State by strengthening the sense of moral obligations towards the Government and towards humanity. But it also seeks to make clearer, to those who are not of the fold, the meaning and purport of Catholic faith.

That there is a most singular and surprising lack of knowledge with regard to those principles and our position is a fact which is, alas, only too clear. Most of the information is gathered from tainted sources — either from those whose minds feed on false history or inherited prejudices, or, what is equally common, from malignant and vicious panderers to bigotry, men who trade upon the credulity of others for purely selfish purposes.

Such people not only do not understand our position, but they do not wish to understand, and they are bent upon not allowing others to understand.

That there should be such people in a community calling itself enlightened is a mystery. But the mystery is here, and it is a very disagreeable fact. Now all this is the potent cause of needless division and discord — all of which injures the harmony which ought to exist between fellow-citizens.

Let us look at the situation clearly and we shall see that it resolves itself into this: Catholics discovered this country, labored for its upbuilding, helped to frame its Constitution,

gave their energies to develop its material progress, and gave their lives for its security and permanency.

For all this, which they are ready to do all over again tomorrow, they demand equal rights guaranteed by the law and Constitution of the State and country.

And a little noisy group of self-constituted guardians of liberty rise up like the tailors of Tooley Street and say "No." The effrontery and insolence would be inconceivable were it not a fact.

Not only do they dare to attempt to make the Constitution a scrap of paper, but they flood the country with infamous, vulgar, and dirty literature full of indecency and calumny. They, of course, are not fools enough to believe these things, but they know that there are thousands of men and women whose whole mental outfit seems to be antagonism to everything Catholic, and they trade upon these poor ignorant dupes for their own selfish ends and purposes.

Now it is the duty not only of every Catholic, but every honest man to make the truth known, to state precisely the position of Catholics in the country, and to put to shame this miserable attempt to arouse racial and religious antagonisms. We want everyone to have his legal and constitutional rights, and we shall insist upon having ours.

That, in a word, is the purpose of federation, and every American citizen who understands what liberty means must rejoice that for the sake of public morality and righteousness, and for the safeguarding of the permanency of this nation, there is such a force and such an organization for justice and right.

CHARITY

ADDRESS BY THE MOST REV. J. J. GLENNON, D.D.

ARCHBISHOP OF ST. LOUIS, MO.

IN a theological sense charity means a great deal more than it does in popular parlance. Its definition is that it is a divine virtue impelling to the love of Almighty God and including therein the love of our neighbor. Including all other virtues and completing the law, it is in this sense that it is declared by the apostles to be the greatest. "Now there remaineth Faith and Hope and Charity; but the greatest of these is Charity." It is thus our Lord stated it in the Gospel of St. Matthew: "Thou shalt love the Lord thy God"; this is the greatest and first commandment, and the second is like unto this: "Thou shalt love thy neighbor as thyself." This is the charity that the Scriptures speak of and in almost their every chapter hold forth as the greatest, and of which Christ is the inspiration and embodiment, and which all those who would follow Him must practise, and the more perfect the practice the nearer we come to Him. It is to be the expression of our faith; it is to be the basis of our hope; it is to be the law of our life; and in final judgment it will be a test and a standard. "Amen, I say to you, as long as you did it to one of these, my least brethren, you did it to me." It is this charity that covers the multitude of sins, that is all embracing, that brightens the earth and fills it with light, that energizes and spiritualizes humanity. It is the divinity that shapes our ends, that crowns our years and leads to a blessed eternity, still to

remain as heaven's chiefest attribute, as our sweetest performance in eternity.

But while we must not forget the divine character of this great virtue and its infinite scope, yet the modern way is to limit it so that the divine is almost forgotten and its human side only regarded. In other words, it is interpreted into our dealings with our fellow-man, our appreciation of his needs and our help extended. It has to do, chiefly, with the relief of the poor and unfortunate, the care of the orphan and the dependent, the protection of the weak, and the reform of the erring. It has to do with what may be called the corporal works of mercy, and in the forgetfulness of its origin, motive, and inspiration, it is made to descend from the exalted position that Christ has given to it to that which men have made for it to His exclusion and to which they give that other name, "philanthropy."

I have no word of criticism, nor do I want at all to disparage the great volume of good accomplished in the name of philanthropy. I know that it has moved many men of generous impulses to the accomplishment of great things. I may not withhold admiration from these expressions of their generosity and the worthiness of the motives that prompted them; for to help man because of the love you bear him, to help humanity because you wish to see its sorrows lessened and its joys increased, is in itself not unworthy. But philanthropy, after all, is charity without a soul. It is looking at humanity as a phenomenon rather than the family of God. It is the helping of that humanity in its intellectual and material progress, forgetting or ignoring that it is of little use to provide for the wants of the body unless the same be the threshold unto the soul's liberation and elevation. "Labor not," says Christ, "for the meat which perisheth, but for that which endureth unto life everlasting."

Our charitable workers must never forget in their work that the Blessed Lord shall represent the supreme term of their service, and that while human love may be a motive unto their generosity, the higher love must not be outlawed. Hence the preface to all their endeavor may read "for humanity," but added thereto should be "in the name of God."

Charity as we know it is of a twofold character: the charity that is organized and that which is individual and private. It is true that these two forms sometimes mingle, as where one may give to an organized charity and prefer that the donor should remain unknown. Still in this case the principle of the organized charity is recognized and the organization is made the almoner of the donation that is private.

The world of to-day believes in organization, and properly constructed organization helps in the division of labor and the accomplishment of results quite unattainable by the individual. We believe in organized charity, not alone for its capacity for more effective work, but as a protection and defence of the work and the workers. But a charity organization that will merit the approval of the Church must have a soul. They who so organize may adopt business methods, but the impulse must still remain that of charity. Were it to become like other corporations, that are popularly believed to have no soul, then I would say that it ceases also to be charitable and deserves no more appreciation nor a better fate than follows a corporation without a soul. It is to such organizations that the poet refers when he says:

"The organized charity scrimped and iced,
In the name of a cautious statistical Christ."

Indeed some of your organized charities are all organization and no charity, and some are even worse in that they use the

name of charity in their collections and then divert them to other purposes. Such methods and such organizations discredit the cause of charity and of the poor, and perpetrate a crime which is as mean as it is infamous. It should be, indeed, one of the objects as well as the duty of organized charities to rid the city of these parasites.

We are in favor, then, of properly organized charity, and we are, furthermore, in favor of its furnishing, in so far as this is possible, the fullest statistics pertaining to its methods and operation. At the same time we realize that there is and always will be a field for the charity that works from individual to individual, the charity that consists of the numberless kindly deeds of which there is no record, save what is written up in the book of life, the charity described in the phrase that the left hand is not to know what the right hand does.

There may be many deceptions, many recipients who are unworthy; yet numerous though these be, there are they who are worthy, who may be otherwise unhelped and unheeded, and who more than atone for the unworthy.

It is this form of charity in word and work which can be with us all the day long, which needs no conference for its exploitation and expects no crown here below for its merits, leaving the final reckoning to Him who has promised not to forget. And that what is done, hidden though it be, will be by Him remembered, and the memory thereof and the record shall be for all eternity.

THE CHURCH, THE GREATEST CONSERVATIVE FORCE

**ADDRESS BY THE RIGHT REV. JOSEPH G. ANDERSON, D.D.
AUXILIARY BISHOP OF BOSTON**

A SHORT time ago the whole world was startled when, after all the boasted enlightenment of civilization and progress of this age, there suddenly burst forth as from a clear sky the war clouds of Europe, casting their darkness and gloom, belching forth their lightning bolts of fury and destruction upon smiling valleys, happy homes, and fertile lands, and desolating and laying waste in a single moment the labors, the sacrifices, and efforts of centuries.

In a moment the feelings of racial hatred and commercial jealousies pent up for years burst forth, and the nations of Europe were grappling in bloody frenzy at each other's throats. National honor and national obligations were ignored. The solemn word of nations was regarded "as a mere scrap of paper." Belgium was thus sacrificed and slaughtered. In her efforts to defend her neutrality she became unwittingly the bulwark for France and England. While she saved these countries, she herself has been devastated and crushed bleeding to earth. The world looks with pity to-day upon sorrow, famine-stricken Belgium.

Here in this country the Church whose missionaries accompanied the early discoverers and explorers and planted the Cross of Christ upon the virginal soil of this fair land; the Church which saw the birth of this Republic and whose leaders

were also among the founders of the Republic and framers of the Constitution; the Church whose children for years have been loyal defenders of the Republic in all her battles; the Church whose very life has been wrapt up in the life and prosperity of the Republic and whose growth and development were rendered secure by the rights and liberties accorded by the Constitution, now finds herself after all her labors and proofs of loyalty and after all the boasted enlightenment and progress and civilization of this country the object of bitter attack and persecution. Anarchists assault her and socialists assail her. Bombs are hurled in her temples because she stands in the way of the realization of their mad dreams and revolutionary theories.

Like Belgium she is the great bulwark against their attacks. Instead of meeting with the support and encouragement of all who have the welfare and security of this nation at heart in this hour of trial, she finds herself deserted and left alone to her fate. She sees those who should be the friends of law and order joining hands with these enemies, while a wave of bitter persecution, slander, and calumny sweeps broadcast through the country.

The minds of the people are stirred, religious hatred is aroused, forged documents and oaths against the Church and her societies are circulated, lies and vile charges are hurled against her religious and institutions. The United States mails are used to spread these lies. When we protest, when we seek to have the Government prevent these vile and filthy papers from being sent through the mails, we find ministers appearing at the committee hearings to oppose us and declaring that they prefer filth to decency, that "they would rather see the press free than pure." And yet only recently one of these same champions of the freedom of the press assailed the New York

Sun for printing an article on Germany that did not agree with his views.

Furthermore, as a result of this brain-storm and religious hysteria, all sorts of insulting and unjust legislation has been attempted in the various states of the country in their efforts to cripple and crush the Church.

Who, you might ask, are these enemies that are attacking the Church? They are not alone the ignorant and poor deluded dupes who believe these calumnies, but many of them, strange to say, are educated men, graduates of colleges and universities that boast of their broad-minded leaders of thought and their liberal training.

Where we might expect that a college and university would train men to broaden their views, to be tolerant of the opinions and beliefs of others, to examine things from calm reason and not from passion and prejudice, we find these men the most narrow, the most intolerant, and the most unreasonable. Education evidently has failed to broaden their minds or to make them liberal and tolerant of the beliefs and views of others.

Many of them are ministers who claim to be followers of Christ and preachers of His Gospel of love and peace. These ministers preach hatred instead of the love of neighbor. They preach war instead of peace, for they are sowing the seeds of discord by stirring up class hatred and race hatred and religious bigotry. They are continually violating the commandment of God: "Thou shalt not bear false witness against thy neighbor."

These are the classes of enemies who are attacking or encouraging the attacks on the Church. Yes, like Belgium, the Church stands as the object of this terrible onslaught from those who, in their fury and demented frenzy, would regard the Constitution as a mere scrap of paper in their efforts to

ignore the rights and liberties accorded to Catholics by the Constitution.

And yet the Church is the greatest conservative force that this country has. Against the lawless she upholds the laws of God; against the anarchist she defends the rights of Government; against the syndicalist she preaches law and order; against the tyranny of capital and the tyranny of labor she preaches Christian justice and Christian charity and Christian peace.

Like her Divine Founder her voice is raised for the security of society, for the welfare of the individual, and for the salvation of all, but never, never in calumny nor discord nor strife nor hatred.

Witness, on the contrary, what many of these preachers who attack the Church are doing. In their blindness they are playing into the hands of those who would overthrow and destroy this whole Government, for, instead of standing for law and order and justice, they have preached socialism from their pulpits, they have allowed the leaders of strikes and revolutionists to speak in their churches, thus encouraging and making heroes out of these demagogues and enemies of society. The charge is made that Catholics are priest-ridden, but the fact is that to-day the true situation is that the people are minister-ridden.

The remedy against all these attacks and these bad feelings, stirred up by unscrupulous and intolerant preachers, is for them to realize that it is not legislation but Christian charity that can heal these differences. It is not insulting attacks but mutual confidence and a true realization of the constitutional rights guaranteed to all that can restore harmony, for this Constitution under which we live is not a scrap of paper to be ignored, but a national honor and a duty for every loyal citizen

to uphold and secure to each and all liberty of conscience and the full enjoyment of civic rights.

This is the eve of Patriots' Day — a time that you always select as an appropriate occasion for your annual banquet, when with representatives of the Church and State for your guests or with toasts to the Church and Country, you pledge your devotion as Catholics and your loyalty as citizens, thus emphasizing upon this happy and significant event the two fundamental principles of your order, "Loyalty to God and Country."

It is to you, fellow-knights, that the Country and Church must look for sane leaders and true defenders. You are the true patriots who preach peace — charity to all and enmity to none — who seek the welfare and security of this country, who defend the honor of your faith, the liberty of conscience for all, and will not allow even this wave of insanity and bigotry to sweep away these rights and sacred principles.

OUR CRITICS

ADDRESS BY THE RIGHT REV. AUSTIN DOWLING, D.D.

BISHOP OF DES MOINES, IOWA

EVERYBODY is aware that an anti-Catholic movement or campaign of great activity and virulence has been on foot for the last three or four years. It began at that time as a recrudescence of a certain vicious type of publication which for many a day has circulated in this country with more or less success among uneducated non-Catholics, but which now receives unusual attention and a very wide distribution. The policy of these papers is described as "patriotic," and the appeal they make is to true Americans, lovers of liberty and free speech, the Constitution of the United States, and the spirit of its framers. These, they say, are all endangered by the Roman Catholic Church. Romanists are not true Americans because they are the slaves of a foreign potentate, namely, the Pope. Ousted from Europe, he has designs on this country and is already preparing his plans for its subjugation. Of course it should be understood that he does not intend to come as any other foreigner would come, to be subject to the country's laws and to accept its institutions. Far from it; he is plotting to get control of the Government. To do so is to hatch a vile conspiracy, but he has found ready conspirators in his so-called American subjects, who have the effrontery to say boldly that they intend "to make America Catholic." Indeed, so we are informed, things have come to such a pitch that these fanatical Romanists have begun to collect arms

and ammunition, which they stow away in the vaults of their fortress-like churches for the purpose of a sudden rising against true Protestants, lovers of the Bible, and foes of idolatry. Such a stupendous project might seem incredible to many a non-Catholic who felt very little sympathy for Rome, but who would maintain that he knew Catholics who were very much like other human beings, good neighbors, and apparently as sensible and as steady as others in their circumstances and not a bit like midnight conspirators.

Here, however, the discoverer of the iniquities of Catholics would inform him that he knew little of what was going on about him — of the oath-bound military order of the Knights of Columbus, constantly at drill and for what purpose it might be asked; of the disproportionate and indeed terrifying numbers of Catholics controlling all the departments of the Federal Government; of the so-called Catholic school system, every year growing, and everywhere spreading among Catholic children a hatred of our institutions and filling them with fanaticism which would in time make them the tools of Jesuits and priests, bishops and the Pope!

Even if this design against the Government of the United States was not so clearly manifest as it is, so say our critics, yet this Church of ours is worthy of reprobation because of its system and practices. One has but to mention the word "confessional," or the celibacy of priests and nuns, to point out the source and the occasion of the Roman Church's greatest crimes against the pure Gospel, the integrity of the intellect, the sanctity of homes, and the uplift of womanhood!

I shall not weary you to labor these various heads of charges which from many quarters are now being thundered against us by various types of orators, male and female, who usually qualify for their disclosures by being ex-something or other.

Yet to such a pass have they come with their brazen mendacity that they have even taken hand in proposing laws to many of our legislatures for our shame and mortification. Credited with being crafty conspirators, we find ourselves in fact unorganized, without an adequate press, annoyed, but ready to believe that the agitation will soon die down and an end be put to such pernicious movements forever. There is much that I could say upon this good-natured attitude of the average Catholic which I shall reserve for some other time.

To-night I shall address myself to the history of these anti-Catholic movements and endeavor briefly to trace their origin and causes, their singular reappearances, and their practical identity of thought and method.

Perhaps some of us may be deceived by the asseveration so stoutly and so frequently repeated that these agitations are, as they claim to be, American in origin and a real derivation of the spirit of liberty. Yet as a matter of fact they began long ago in the England of Queen Elizabeth, who was no lover of liberty, and for a political purpose. They have always been associated with English politics, and their appearance in this country in the nineteenth century and in this has usually synchronized with a very well-defined politico-religious agitation in England and Ireland. Thus the well-known Native American movement of the thirties corresponded with the virulent anti-Catholic agitation in England that followed Catholic emancipation in 1829, while the No-Popery outburst in England that broke forth on the reestablishment of the Catholic hierarchy in 1850 was contemporary with our Know-Nothing movement, and that which we witness around us to-day shares the thoughts and activities, if it does not the inspiration, of the anti-Catholic campaign aroused in Great Britain by the attempt of the Liberal party to pass a Home Rule Bill for Ire-

land, so true are all anti-Catholic movements to their English origin. Indeed our classical traitor, Benedict Arnold, defended himself by this very plea of anti-Catholic sentiment, which he considered a sufficient exculpation for his treachery. He had seen, he says, "a profligate Congress assist at an idolatrous mass"; therefore he went over to the cause and the country which was the true nursing mother of his prejudice and his perfidy.

I have said that there is a practical identity of thought and method in all these recurring outbursts against Catholics. Thus the charge of disloyalty to one's country and obedience to a foreign potentate is usually the first that is made against Catholics. It was made in the England of Queen Elizabeth, which originated it even as it is made in the United States three centuries afterwards. It was unproven then even as it is unproven now. Then it had point. Now it has none. Then it was the shrewd invention of politicians to strengthen the dubious claims of Elizabeth to the throne. Now it seems to be still the resort of a certain class of politicians to get votes among unthinking and uneducated bigots.

When Pope Clement VII in 1534 declared for the validity of the marriage of Henry VIII and Catherine of Aragon, he acted against his family's interests and his own inclination, but in the name of the great moral principles of justice. He lost England to the Catholic Church because, except for the five years of Queen Mary's reign (1553-58), nearly every English statesman and every English minister since has been bound to anti-papal and anti-Roman policies. Those who lived at the time seemed to think that the breach would soon be closed, as it was in fact when Catherine's daughter came to the throne. But when she died without issue and Elizabeth, young, well-educated, ambitious, was crowned Queen of England, they

saw their mistake. The Pope had declared that her mother was not the wife of the King. She therefore was determined to break with the Pope altogether. That might not be so easy in a country which had been loyally attached to the Holy See since the time of Pope Gregory the Great, nearly a thousand years before. Therefore Elizabeth's ministers set themselves to their task from the outset of her reign, and it must be admitted that they did their work thoroughly. They first offered the oath of supremacy to the bishops of England. All but one rejected it and died in prison or exile rather than betray their trust. The clergy, deprived of their leaders, were soon either brought to time or made to feel the weight of the Government's resentment. At first the Catholic party seemed to think the new legislation would either be modified or be replaced, as had happened so frequently before, by the old. When they found, however, that matters were growing worse, that they were without bishops and soon would be without priests, they determined to supply a Catholic priesthood for the people in new English colleges established on the Continent. Then began the series of laws designed to deprive Catholics of this relief — by making it unlawful to send children abroad for their education without the royal license, by putting a ban on seminary priests and Jesuits, and especially by outlawing the Mass, and by spreading abroad the rumor that Catholics were conspirators, anti-English, and foreigners. That was a good political stroke in Queen Elizabeth's day, for she was well aware of the powerful interests opposed to her, of the unpopularity of her religious programme, as well as the extreme success of her policies. Hers was the reign when Englishmen were coming into consciousness of their national opportunities and of their aptitude for sea power. Though at her death in 1603 nearly half of England, in spite of penal

laws, was still Catholic in sympathy, she had, however, done her work successfully with the next generation and given the impression that Catholics were un-English and conspirators. As she was a woman of little or no religious sense, her opposition to Catholics was almost entirely political and motivated by the thought of making her claims to the throne more secure. Indeed she had less patience with Puritans — or, as they were then called, Brownists and Separatists — than she had with Catholics.

When James I came to the throne, the Catholic gentry were sure that persecution would cease. He was the son of that Mary Queen of Scots whose death on the scaffold had atoned for whatever indiscretions she may have committed in her unprotected youth. The celebrity of the tragedy of Fotheringay gave it then, as even now, almost the distinction of a martyrdom. She had died for the Catholic cause. Her son, who never knew his mother, venerated her memory and it was supposed respected her religion. But, brought up in the atmosphere of John Knox and skilled in the arguments of the Reformers, he no sooner succeeded to the throne than he not only renewed the persecuting laws of Elizabeth, but increased their severity. Exasperated by his duplicity, "five Catholic gentlemen of blood" engaged in a foolhardy attempt to blow up Parliament in November, 1605. They represented only themselves. They did not have even the sympathy of the scattered Catholic body. The attempt was so preposterous that it has been ably argued that the whole of the Gunpowder Plot was hatched in the resourceful brain of Lord Cecil, for so many years the moving spirit in the reign of Elizabeth and James. However that may be, this plot is the only fact in centuries of persecution to show that the Catholics of England ever engaged in conspiracy against a lawful Government, and the

number compromised by it was not half a dozen, while provocation from the Government was extreme.

With James' reign Puritan influence began to make itself felt. The Puritan was not only a Church of England conformist, he was also filled with the notions of continental Protestantism. To the legend of Catholic disloyalty was now added the legend of Catholic enormities. Both were studiously cultivated by Government influences. The total suppression of the public worship of the Church, the campaign of vilification, official and gratuitous, completed the breach with the English Catholic past. The Protestant legend entered into English literature at its formative period. What had begun without conviction presently became a matter of prejudice, so deep, so universal, so unreasonable that it has survived its political necessities, spread wherever the English tongue has been introduced, and still fills the minds of its unwitting dupes with the fabrications of the days of the Armada.

The laws against Catholics did not relax under the Stuart kings, but when Charles II returned from exile to the throne of his fathers, he brought not only a Catholic wife, but very great personal toleration for her religion. The Church began to revive, to establish herself through an episcopate, to make many and illustrious converts, and in the end to bring into the Catholic fold no less a personage than the King's own brother, the Duke of York, afterwards James II.

All the world knows what happened then—the furious opposition to King Charles' use of the dispensing power, the grotesque fabrication of the Titus Oates' Plot, so mercilessly lampooned in Sir Walter Scott's "*Peveril of the Peak*." It provably was fiction that Catholics set fire to London in the great conflagration commemorated by that column of which

Pope wrote that "like some tall bully it raised its head and lied." From that time on England passed through many waves of anti-Catholic hysteria.

It rose *en masse* against its King James II in 1688 and drove him out because he was a Catholic, barring forever the return of any Catholic prince by its infamous Test Oath, which was modified only five years ago. The legend developed with the years, found its sanction in all English legislation, its varied expression in all English literature, fed on itself and, in lieu of any facts, new or old, invented alarms, took fright at the scarecrow constructed by its own disordered fancy, saw Jesuits and treason everywhere, trembled at the thought of the horrors of the Inquisition, the iniquities of the confessional, the degradation of the cloister.

Sceptics and cynics like Bolingbroke and Chesterfield encouraged the fond madness of the English people. A wise and discerning man like Dr. Johnson could not stomach the crude misrepresentations of the ancient Church of England, and many a page of Boswell's "Life" scintillates with the old sage's caustic correction of some anti-Catholic sentiment. Yet he was almost alone, and much as he knew of the Church, he was too English to take any risks in its behalf. Though he was living in the wild days of the Gordon riots, he prudently was silent while Catholic chapels and houses and the houses of all who were suspected of showing tolerance to them were being handed over to the flames. That unparalleled riot of 1780 — so graphically described and satirized in the description by Dickens in "Barnaby Rudge" — was a reaction of Protestant sympathy for our own American Revolution.

The colonists were fighting in the cause of Protestantism — against a Government that showed leniency for the religion of the Canadians and was even going so far as by the Act of 1778

to let Catholic Irishmen and Scotchmen enter its armies and die for the British flag.

I need not delay longer on this part of my theme. There have been few movements of deep importance to England in the nineteenth century, or in this, during which somebody or other highly placed has not invoked the shades of England's historic bogey — the straw man of fiction that did so much to consolidate and arouse the nation before the invention of Zeppelins; and 1830, 1850, 1870, and 1914 are No-Popery dates in English history. The stalking spectre of Romanism has been conjured up by statesmen of the highest name — Peel, John Bright, Gladstone, and Bonar Law — in accordance with their good old secular traditions. When everything else fails, that helps; and although the springs that work it are more visible now than formerly and the sawdust is coming out at seams, it still finds its place in English legislation.

But what, I ask, has this musty old toy of the sixteenth century to do among us, the enlightened inhabitants of the United States? Has the England from which the men of 1775 thought to separate the original colonies still power to cast her spell upon us, to make us the heirs of her prejudices, the dupes of her fiction? I grant that the English statesmen of the sixteenth century were acting according to their interests when they labored to build up a wall of hatred and aversion between the England of Queen Elizabeth and all its Catholic past. I grant that it was good policy, although a wretched principle, which guided James I in continuing the persecutions of Catholics inaugurated by his predecessors; that even the Gunpowder Plot and the Titus Oates' Plot — the one a doubtful conspiracy, the other a provable fabrication — helped along the policies of some party and some cause; that the bitterness sown between Irishmen by the institution of the Orange Society

in the north of Ireland was of some conceivable advantage to the unprincipled men who held the reins of government during many decades. But what has all this to do with this country? Absolutely nothing, except in so far as some of our citizens conceive that the safety of the country consists in carrying along the traditions of England, in imitating her example, and yielding to her inspiration.

Therefore the brief history of the United States records the rise and subsidence of many waves of anti-Catholic reaction. The spirit of the colonies was truly the spirit of a community dominated by the narrow views of English dissent. It quickly responded to every suggestion of bigotry from the mother country. It professed horror and alarm at the liberality of the Quebec Act of 1774 because it tolerated the Mass in Canada. It called the war the Revolution, after the glorious Protestant Revolution of 1688. But once serious fighting was on, the strength of Protestant prejudice waned; it sought protection within the British lines, followed the retreating arms of her warriors, for a Catholic country gave men and money to the cause of the patriots and brought it to a successful issue. In the presence of French auxiliaries and with French gold in hand the fathers of our country seemed to forget their English traditions. Yet when the war was over it was not long before it reappeared. I suppose there were not two men more noted for their aversion to the Catholic religion than John Adams and John Jay; neither were there ever two Americans who exhibited more servile admiration for England than they did: the one noted, among many actions that were meritorious, for his Alien and Sedition Law, which was the first of the Anti-Immigration Acts; the other for that religious prejudice which worked to our disadvantage in keeping Canada neutral when the country needed her help at the time of the Revolution.

The violent outburst of anti-Catholic feeling which announced the formation of the Native American party in the thirties was caused partly by the incoming of Catholic immigrants, partly, as I have said, by the importation of the illiberal and persecuting spirit of those Englishmen and Irishmen who were horrified that a British Parliament had grudgingly conceded Catholic emancipation in 1829. The years 1830-40 were the flowering period of that disgusting form of literature known as the disclosures of the cloister. Whispered rumors of this nature had been enough to bring about the burning of the Ursuline Convent in Charlestown in August, 1834. Soon enterprising publishers exploited the "Six Months in a Convent" by the illiterate, incompetent Rebecca Reid. An eager public made the venture profitable, ten thousand copies having been sold the first week in Boston. Other disclosures of alleged nuns speedily followed; Frances Partridge, Rosamond Culberson, Louise, a Canadian Nun, and many others were names attached to books telling of the enormities of convent life.

An evil preëminence attaches to one book of this class — the "Awful Disclosures of Maria Monk" — both because of its pruriency and its survival and present-day popularity in spite of the well-known fictitious character of the whole performance. The book first appeared in 1836, published by the Harpers of New York. It purported to be the story of a nun who had escaped from the Hôtel Dieu in Montreal, not, however, until she had been a witness of the depravity and inhumanity of its inmates. She spoke glibly of murders innumerable, dungeons and tortures and fiendish priests and bishops. The book took like wildfire. It has still a sale that must place its circulation in the hundreds of thousands. The patent imposture was speedily exposed. The deadly parallel was used

to show that it was a verbatim copy of "The Gates of Hell Opened or a Development of the Secrets of Nunneries" published in 1731. Moreover, the truly "awful disclosures" aroused the people of Montreal, Catholic and non-Catholic, to protest that the writer was not acquainted with the Hôtel Dieu at all, of which she claimed to have been an inmate; that she was demonstrably an impostor unknown to the nuns of that institution and clearly unfamiliar both with the character of the building and the life of the religious. Soon it was discovered that the woman had been an inmate of the Good Shepherd House in Montreal, where she had been committed for cause and from which she was dismissed after a few months' residence. An unfortunate girl, she met a man named Hoyt who boasted the title of Reverend, who saw her possibilities, with whom she travelled as a wife, and who brought her to New York, where a group of ministers gave her the sanction of their approval, a man named Timothy Dwight wrote the book, and Harpers published it. Such intimate details of this unscrupulous combination might have remained long unknown had not the conspirators quarrelled over the proceeds of the sale and brought the matter into court. That nothing might be left undone to expose this atrocious slander Mr. William Stone, editor of the *New York Commercial Advertiser*, a Protestant himself and in the company of other Protestants, went to Montreal and after a thorough investigation declared the work a most audacious fraud and a tissue of calumnies. It is nearly eighty years since this, the most widely advertised classic of depravity, was put in the pillory and shown to be false and unworthy of credence, yet it circulates to-day and has power, no doubt, to arouse the righteous horror of those upright citizens who year after year all over the country clamor for convent inspection bills!

During the years that followed the great Irish immigration of the late forties and the early fifties the Know-Nothing party arose. In nothing did it differ from its American antecedents or its English No-Popery contemporary. Its campaign was the same, its methods the same. It professed the country was in danger from Catholics. It showed horror of Catholic enormities, especially of convents. It gained great strength and great political power, which was its undoing. It burned some Catholic churches and convents, notably in Philadelphia, and stung the Catholic immigrants into a conscientious defence of their religion. It developed no more facts than did its predecessors. It could show no more hatred than they did. The country was bigger in the fifties than when the Native American movement came into being, and great fear was felt lest the West should fall into the hands of the Catholics. I have not to tell how in the stress of the Civil War the Know-Nothing movement died; how Catholics fought gallantly for their flag on whichever side of the line they were; how the maligned Catholic sisterhoods stood forth as angels of mercy close to the battle's blistering line. The blood that Catholic and Protestant shed side by side seemed to be a communion of religious peace, and the strange distortions of truth which had made enemies of men who should be brethren were forgotten for the nonce.

Again, as out of the blue, in the early nineties another party arose with the little red schoolhouse as its shibboleth and the old Elizabethan war cries of traitor, idolater, monster shouted with new enthusiasm at the now long-established and flourishing body of Catholics. As a witty Frenchman said of the Royalists, that they never forgot anything and never learned anything, so might an impartial critic say of the promoters of these anti-Catholic associations that they never forgot their

old legends — the folklore of bigotry — and they never learned that the day has passed for such appeals to win favor with the majority of fair-minded citizens. The sudden appearance of the A. P. A., their wide distribution throughout the country, their evidently well-organized political campaign were only a little less remarkable than their complete disappearance within a short period. Doubt has often been expressed as to the cause of their extinction, some claiming that business men were loath to be associated even with a patriotic society when they found it did n't "pay" to belong to it. Others, however, maintained that the Spanish American War, which opened up a prospect of being called upon to fight for the flag which they proposed to defend peacefully, so dampened the ardor of the A. P. A. that they disintegrated.

Be that as it may, it is clear that their thoughts and methods and prospects have within the last two or three years found many supporters. Again the old charges, unsupported by facts, again the old calumnies, the old political organization, and the old campaign of vilification. It is painful for anyone who feels the thrill of all it means to be a citizen of this great Republic to have to confess that there are many in his own community who still go back to Queen Elizabeth's wily advisers to learn how they should regard their Catholic neighbors; who still swallow the ancient fable of Catholic conspiracy and, shame to say it, who still with sanctimonious horror accept and enjoy the calumnious lubricity of the defamers of the Catholic Church. If in the course of these many waves of anti-Catholicism any indirect good to the State had been accomplished, if any discoverable principle of beneficence underlay these multiplied attacks, if it was mere error and mistake rather than malice and hatred, then might we bend our backs to the lash and feel that in the end they worked, though inversely, towards

the great ideal of our country's betterment. But, as I have said, this traditional policy of slander and contumely began on foreign soil, was fostered in the shadow of one of the world's great tyrannies, was transplanted to this country before its inhabitants had learned to prize liberty, and especially religious liberty, and has never and can never acquire the right of citizenship here.

I have said that anti-Catholicism has done no good to the State, and I repeat it. But there is one unsuspected good it has done, and for that I am almost tempted to be grateful. It has kept thousands of Catholics within the fold, it has brought many to the knowledge of the Church who, short of this extraordinary campaign of vilification, would have probably never been interested in the Church or its claims. When one thinks of what might have happened in the early days, had the Catholic immigrant received a welcome instead of a rebuff, and considers what impossible problems of organization were being suddenly thrust upon an impecunious body, he can judge how greatly we are indebted to all these campaigns and movements for giving a very human yet very effective argument to the immigrant to cling to the faith of his fathers.

But even this reason, valid though it still is, does not outweigh the sense of mortification that Catholics as American citizens must feel, to know that, at this late day, after years of association with non-Catholics and with the record of many good deeds to their credit, they should still be misunderstood, still suspected, still baited as in the old times when they were unknown, retired and withdrawn from public affairs. Where now is that sane judgment, that love of fair play and the square deal for which the American, when much more illiterate than he is to-day, was renowned? Must this thing always be, in spite of schools and books and higher education, that our

neighbors should believe the veriest fables, the most ancient lies, the most stupid stories about Catholics and their beliefs, or will never the reign of that broad-mindedness, so greatly in honor among us as a theory, bring to pass the day when Maria Monk and all her class of stories will remain unprinted and unread because men, of no matter what religion, know us well enough to consign these pitiful fables to oblivion?

THE RIDDLE OF MODERN UNREST

ADDRESS BY THE RIGHT REV. JOHN E. GUNN, S.M., D.D.

BISHOP OF NATCHEZ, MISS.

THE closing exercises of a large institution like this bring together interests as varied as are the individuals. We have the boys, their parents, their teachers, and their friends — the parents proud that their boys have left the nursery and the school; the teachers proud of their graduates as they see in them a percentage of those for whom and with whom they labored; the boys, the happiest of all, see regulated, systematized school work at an end and other work of their own choosing inviting and beckoning them to tackle it. Along with these individually interested are always to be found the disinterested thinkers and observers; those who follow big questions and live with big thoughts; who take an opportunity like this to scan the educational horizon, to look over the educational field, to note the progress made, to register the striking drawbacks and setbacks, and to check with approval or disfavor the local work and workers in the light of an ever-broadening experience.

To the interested I would say well done; to the boys: You have acquired habits of thought and study and self-sacrifice and control. Boys, do not put these habits aside with your textbooks; they are your most valuable assets. To the parents I say only one word: God bless you. You have given your boy an education which will make him a man who, in life, will be influenced not by impulses, but by principles, and guided

not by expediency, but by the unchanging axioms of righteousness. To the teachers—to the most abused and best loved teaching organization in the world—I say neither well done nor God bless you. I point to your motto, which is your life, as it embodies both the ways and means, aims and ambitions, hopes and rewards of your very existence: “Ad maiorem Dei gloriam.”

To those of us not individually interested here there comes a thought that perhaps the riddle of modern unrest may find a solution at a commencement exercise. We stand aghast at the world as we see it to-day; at the world, both old and new. We are spectators of history at the making. We are witnessing a setback of European civilization, putting it where it was two thousand years ago.

We see the highly cultured nations of Europe violating every law—natural, national, human, and divine. We witness nations vying with one another in their disregard of solemn pledges; treaties considered as scraps of paper and alliances merely vantage points to secure another thirty pieces of silver. Observers and thinkers are asking when will the Bible and Magna Charta and the Declaration of Independence reach the scrap basket as worthless and unheeded. If we bring our thoughts nearer home, they are focussed on a nation drifting from its God, on a land of empty churches, on a Christian nation whose schools are religionless and whose homes are at the mercy of the divorce courts.

Recognizing this condition of things in the old world and in our own, the question may be asked: What is the cause and where is the remedy? You are familiar with all the answers given—militarism, Kulturism, navalism, commercialism, rationalism, indifference. May I suggest another reason?

There was a time when ignorance was blamed for every-

thing and instruction advocated as a kind of cure-all, a universal panacea.

No one can say that either modern Europe or our own America is ignorant. They are the two best instructed samples of civilized humanity since the creation. I say instructed; unfortunately I cannot say that either Europe or America is educated. The intellectual faculties in both are stimulated, even overstimulated; the moral faculties in both are left untrained and untaught. There is intellectual alertness and smartness; give it any name you please, but there is moral dulness and atrophy of the most appalling character. Modern education seems to be based on the false assumption that man is all head or all animal. The immediate result is a divorce between head and heart and between their products, smartness and goodness.

The education of to-day, in the old world and in the new, does not educate the man as a man; it takes no account of the fact that he has a soul, and it pays no attention to those moral principles which underlie the Decalogue, which regulate the relations of individuals and nations along the lines of justice and charity, which distinguish right from might and give to scraps of paper something more than the intrinsic value of pulp and printer's ink. Religion has been taken out of the modern school, college, and university, and thinkers and observers are beginning to agree that it should simply be put back, so as to save the man and his home and his country.

Another thing, and this is particularly true of ourselves. We are experimenting too much along educational lines. The ways and means and methods of mind training to-day are disregarded to-morrow, until we have reached the point where everything is in a muddle and only one thing seems clear — that information and not formation is the purpose of modern

education. Of course I am not now speaking or finding fault with our costly buildings, highly paid teachers, or an educational paternalism which costs nearly four hundred million a year, but I do find fault with a system that seems wanting in unity, continuity, coördination, and plain logic. Its operation reminds me of "the painful toil of dropping buckets into empty wells and growing old in drawing nothing up." I never could see, either by any system of reason or logic, why the poor man must be taxed to educate the children of the rich.

There is also the indecent but encouraged haste of young America to get to a university to listen to lectures when he should be in the high school or college reciting his lessons. It is very like trying to get to the homeplate on the baseball field without touching the bases. There is no such thing as a hot-house education. Education is a growth, a development, an unfolding of faculties. Force this and you kill the very powers you want to stimulate and to develop.

This craving to be in a university, to have cap and gown, to attend lectures instead of recitations, to live in boarding houses instead of being in college quarters *sub magistro*, has filled our universities with boys who should be in the high school or college and has lowered the university standard to a college level. Did I say to a college level? To avoid that comparison the college has been conveniently sidetracked and eliminated out of our modern systems and, to the permanent detriment of young America, he steps from the high school into a full-edged university. Three or four years in college are as necessary as three or four years in a high school, and if skipped, university work is an impossibility.

Why do I dwell on these two things — religion in the school and a college in the curriculum? Why, because I want our college and university men to be not merely instructed, but

to be educated. In fact, I want them to be as unlike the instructed barbarians of Europe as it is possible to make them. I want a college course that the faculties may be fostered and not forced, that the university may have material to work on, and that real scholars, that real trained men may be the product and the finished result, so that our country may escape from being what Europe is.

It is said that Bismarck once, forecasting a world war, pointed to America as "the one safe country." Yes, it is the one safe country, but unless it turns out real leaders — leaders in its legislative and executive halls, leaders in its universities and its churches, leaders in leadership itself — America will not long remain "the one safe country." America is the richest country in the world as well as the safest. According to an English economist, America's national wealth is about two hundred billion, or twice the wealth of England and very nearly equal the combined wealth of England, France, and Germany. Our wealth is ten times that of Italy, eight times that of Austria, and four times that of France. Don't we need honest guardians for such a treasure?

Our land is the land of opportunity, and here in the South opportunity is at its greatest. Again, the need of men, the need of well-trained, honest men, the need of honorable, the need of educated men. Don't forget that the market value of a man is a dollar or a dollar and a half a day from his head down, and it is a man's own price, and he can get all he asks, from the head up. America is the richest as it is the safest country in the world. We have to make it also the best.

Graduates, just a word of congratulation. Your diplomas come from men who know how to teach, who represent in themselves education at its best. They say you are ready to begin work, and you may believe them. Graduates, don't

make the mistake of sitting down in front of your brand-new diploma and, Micawber-like, wait for something to turn up. You have to be like sportsmen, the *venatores* and *piscatores*, and go after the fish and game and don't expect them to go after you. If opportunity does not knock at your door, go out and hustle until you find it. Don't believe that bilious old senator who represented opportunity as knocking only once at every door, but do believe the Mississippi-born poet, Malone, who exploded the Ingalls fallacy in these beautiful words:

"They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
To bid you wake and rise to fight and win."

And when you take your place in the world of action, when you seize every opportunity for advancement and progress, never forget at any time, whether at work or at leisure, that you are and must ever be typical Christian gentlemen. Don't forget your Alma Mater, the friends and teachers of your plastic, formative period, and leave no effort untried to have the true principles and methods of education obtain everywhere in our own fair land, that America may be not only the safest, richest, and best of all the nations, the great land of human opportunity, but that it may also become the land of Christ with the spirit of the Gospel permeating the laws, the activities, and the relations of all the favored ones who live and labor under the protection of the Stars and Stripes. Then there will be no need of spasmodic "duty and discipline" movements, to combat softness, slackness, indifference, and indiscipline in America, and no need to have recourse to a eugenic system to raise a race of Americans unconquerable either in peace or in war.

THE CHURCH AND THE SEX PROBLEM

**ADDRESS DELIVERED AT A MEETING OF THE AMERICAN
FEDERATION FOR SEX HYGIENE**

**BY THE REV. RICHARD H. TIERNEY, S.J.
EDITOR OF "AMERICA"**

THE opportunity of addressing this federation is a source of great pleasure to me. As a member of a Church which during its whole existence has waged a constant, strenuous, intelligent warfare against the social evil consequent on the fall of man, and as a teacher whose life is consecrated to the education of boys and young men, I rejoice at the chance of paying tribute to the lofty purpose and unselfish zeal of the members of this society. Your purpose, gentlemen, is sublime, your zeal inspiring. And it is good that such is the case. For there is need of both in view of the delicate problem which is calling for solution.

This question of sex hygiene is not merely pedagogical, nor yet one that affects temporal interests only, such as the health of the individual and the present welfare of the family and State. Though it does not neglect these, still it reaches beyond them and has its chiefest concern with the eternal destiny of man, the fate of his immortal soul. Man's temporal and eternal interests are involved in the problem. Hence its unique importance.

In the final analysis the question concerns the abolition of sexual sin. Many suggestions have been made for the accomplishment of this. That which is most in favor at present

advocates the public teaching of detailed sex hygiene to our school children.

A careful study of the proposed courses reveals therein two elements, one intellectual, the other ethical. The former is detailed, the latter vague and purely naturalistic. The course adopted, therefore, will appeal primarily to the intellect. Its main effect will be knowledge, information, not will power, not virtue, either natural or supernatural. The course is incapable of arousing strong moral forces. The appeal is made to the wrong faculty. The emphasis is put in the wrong place. Hence motives for right conduct will be weak and ineffective. Information, aye, even love of learning, cannot keep a man upright before God, cannot cleanse a heart or keep it clean. Knowledge is not moral power. There is a deep psychological truth in the horrid sneer of Mephistopheles that man used reason to be more bestial than the beast. Does not Coleridge insinuate a similar idea by saying that it is principally by the will that we are raised over the estate of an animal? Both authors read history and knew something of psychology. They were not theorizing. Knowledge of itself saves nobody from delinquency.

Almost all our sinful men and youths realize that some dread disease follows sexual sin. The result is not virtue, but precaution to avoid the disease. Better sanitation, not more morality is the outcome. A race of hygienists, not a galaxy of saints is the result. An apostle of this movement sums up my contention in this pithy sentence: "I confess that I am not moral, but I am hygienic." Hygiene is a barrier of straw before the onrush of the primal passion in man. Christ, not hygiene, saved the world. Christ, not hygiene, will clean the world and keep it clean. Hygiene will but give point to Sophocles' burning words: "Fair to the eye, but a festering sore within."

Some ten or twelve years ago the physical dangers of this sin were brought to the attention of our college boys. The horrors of venereal disease were laid bare in lecture and pamphlet. Nothing was hid. A marked improvement in morals has not been noted. Your society is distributing a play called "Damaged Goods," whose lesson is my lesson, to wit: knowledge is not a protection against passion. The keen psychologist, William James, approaches the same truth when he insists that sensuous images must be combated by ideals that lie beyond the intellect.

Why, ladies and gentlemen, if belief in a personal God and an eternal hell is at times scarce sufficient to keep men clear of impurity, is it too much to say that insistence on hygiene will be altogether ineffective for the preservation of chastity? Solomon, who was wise beyond measure, answers: "As I knew that I could not otherwise be continent except God gave it, . . . I went to the Lord and besought Him." As it appears to me, not only will the detailed teaching of sex hygiene prove ineffective of the very noble purpose in view, but it will even thwart that purpose.

This phase of the question must be examined critically and dispassionately. Such an examination necessitates the consideration of some facts concerning children of ten or twelve or fifteen years, and youths of eighteen and nineteen years. At these ages the faculties are untrained and to a large extent undisciplined. The imagination is flighty and irresponsible and extremely susceptible to sensuous images. These images impress themselves on the phantasy and notably influence the actions and often the whole life of the youth. Moreover, the will of the child and youth is weak and vacillating and subject to the allurements of pleasure in whatsoever form it may appear. Now the sex passion is for the most part aroused through the

imagination. As a rule the first impulse is not physiological. It is psychological. It almost invariably begins in the phantasy. A vivid sensuous image occupies the phantasy. Sensible pleasure is then experienced and there is no force to combat it effectively. The will is weak, untrained. It appreciates a good and either falls to it forthwith or delays its poor resistance till the soul is aflame with the fire of concupiscence. The detailed teaching of sex hygiene, especially if it be done through book and chart, will make a strong impression on the young imagination. Sensuous images will crowd the faculty as bats crowd a deserted house. The condition already described will follow, namely, sinful thoughts, sinful desires, sinful conversations, preludes to other crimes which we prefer to pass over in silence.

Nor is this all. For obvious reasons this instruction is apt to put forward by some years the time of suggestion, and temptations which normally belong to the age of eighteen will be experienced at the age of twelve or fourteen. Experience and psychology tell the result. A month ago a medical doctor told me that the pastor of some boys who had attended lectures on sex hygiene complained that he found his boys joking and laughing unseemly over the pictures drawn by the lecturer on the board. There is scarcely need of pointing the lesson, but I will say that we cannot afford to concentrate the attention of our children on sex details. Safety lies in diverting their attention from them. In truth the safety of most adults, trained though they are, depends largely on the same process. A moment's reflection will convince the thoughtful that even physiology supports this contention.

But to continue. Two of the great natural protections of our children are modesty, or reserve if you will, and shame; not prudery, mark you, but healthy and healthful shame. Both

are sniffed at as an outgrowth and upgrowth of dogmas and superstition. They are neither one nor the other. They are an instinct of nature. This is true especially of the latter, which is seen in children before they reach the age of reason. Modesty and shame, then, are natural protectors of chastity. But the public and frequent discussion of sex details will destroy both. Familiarity will breed carelessness. The lesson of the class will become the topic of conversation. Reserve will go. Shame will disappear. Sin will follow. Thus your good intentions will be frustrated. A few weeks ago a careful periodical announced that discriminating critics attribute the deplorable condition of morals in one of our high schools to the very cause just now discussed.

The more I ponder the means advocated to combat the social evil, the stronger grows my conviction that this whole movement will eventually fail of its high purpose. Successful house building does not begin high in the air at the steeple top. It begins in the ground. Therein are laid firm and fast foundations which ultimately support the tower. Chastity is the tower. Deep down in the soul must be placed foundations for its support. Such foundations are self-control, self-sacrifice, obedience to conscience and external authority, modesty, love of purity, respect for self and others, high reverence for motherhood, and all the traits which combine to make a sweet, noble, strong character. Elemental character training is the first important step towards purity. Sex instruction will not give character, if for no other reason because it is not deep and comprehensive enough. Without character sex instruction is as chaff before the wind. And, sad to say, our children lack character. Their ideals are low. Their wills are slack of purpose. At home the youths are absorbed in luxury or frivolity or both. And for reasons which

we need not discuss here our schools do not open the eyes of their souls to the higher and finer realities of life. For only too many life is but food and raiment and pleasure. In their estimation meat is more than life, raiment more than modesty, pleasure more than virtue.

If your movement would be successful it must first concern itself with this state of affairs. It must reach down to the very elements of character. It must acquaint the child with the things of the spirit and then teach him to love the things of the spirit. A child is naturally moral. Even the new experiences of the age of puberty are accompanied by strong moral impulses. As a consequence the task of forming his soul is not supremely difficult. Failure in this matter does not come from the difficulty of the task, but from neglect of the task. A boy properly managed is as willing to care for the soul as the body. His delight over his growing muscles is often exceeded by joy over his growing strength of character. Athleticism of the spirit can be made as congenial to him as athleticism of the body. But, alas, his instructors are often more concerned with the latter than the former. *Mutatis mutandis*, all this is equally true of the girl.

But do not misunderstand me. Though I insist that such formation is both, the first necessary step towards your final aim and an excellent, though perhaps indirect, training for purity, yet it is sadly inadequate. Life on the highest plane is impossible without God and religion. And chastity belongs to life on the highest plane. The conclusion is Solomon's: chastity is a gift of God. And if you dislike Solomon, the conviction is Plato's and the converted Carlyle's and others' who have fought the battle of life. This is not mere rhetoric. Experience as a priest has taught me that the children of religious schools are vastly more moral than the children of non-religious

schools. The difference between the two classes is striking to a degree little appreciated by most people. And there is a certain fiery nation, a Niobe amongst nations, distinguished for its faithfulness to religion. The result is a purity which is the admiration of the unprejudiced.

Not long since a doctor who has given lectures on sex hygiene in one of our Western States spoke to me of her work. No one could have been more earnest in your cause. Yet she insisted on two points: the difficulty of getting suitable instructors — an item worthy of your consideration — and the futility of sex instruction which is not supported by an appeal to God and prayer. As far as she could see, the boys and girls got profit through that alone, if not entirely from that. Unfortunately her appeal to the religious sentiment raised so strong a protest that it had to be discontinued. Will the same not happen if this saving element is introduced into the lectures by this federation? And if such an element is not introduced, will your lectures be fruitful of good or evil?

Be convinced, ladies and gentlemen, that religion alone will be of lasting benefit in this campaign. God, not hygiene, is the supreme need of the hour. Our children must have brought home to them the idea of a personal, omnipresent, omniscient God, who rewards virtue and punishes vice. Nothing can replace God in their souls. The human heart is made for God. It is anhungered for Him, athirst for Him. Without Him there is a void in the soul, a craving for something that should be and is not, a haunting sense of lack, which, in St. Paul's judgment, causes the ungodly to make unto themselves gods of the things of earth. The need of this federation bears eloquent testimony to the nature of the thing of earth which is the god of many.

On the other hand, if God is put into the life of the child,

all is different. The child is consecrated to something holy and has no serious thought for sin. God is present in his thoughts, God is present in his words, God is present in his actions. The child and all that is his, thoughts, words, and actions, are wrapped round with divinity. He stands with God for God, not with vice and for vice. Herein is the lasting hope of your movement. Herein is profit, herein protection, herein eternal life.

These, then, are my convictions about the public and detailed teaching of sex hygiene. They are not favorable to your movement in all its details. Neither are they adverse to all its details. Eliminate from your lectures the details of sex hygiene, cast aside textbook and chart. Train your children's character. Teach them that purity is noble and possible, that vice is vile and carries with it its punishment, that marriage is inviolable, that the family is sacred. Your boys; teach them that their bodies are vessels of honor, the habitation of an immortal soul made in the image and likeness of God, redeemed in the Blood of Christ; train them from their early years to reverence womankind, to fall down in veneration before motherhood, God's sweet gift to women. Your girls; teach them reserve, modesty in manner and dress; tell, oh tell them that in them, in their purity and self-sacrifice lies the hope of our beloved nation. This done, carry your campaign further. Purge the press, cleanse the novel, elevate the theatre, abolish animal dances, frown on coeducation after the age of puberty. In the words of St. Paul: "Be instant in season, out of season; reprove, entreat," so that all men may realize the great obligation of life, which is to know God and do His behests.

PROGRESS TRUE AND FALSE

BACCALAUREATE ADDRESS BY THE REV. F. W. HOWARD, LL.D.

THE graduate of a Catholic university, in passing out into the larger world, is confronted in our day with a great responsibility. The training and culture imparted by this renowned institution should give her sons a preëminence and a leadership in life; a preëminence in real power, that is, in virtue, and a leadership in the emulation of well doing, in unselfish devotion to the public weal, and in loyal adherence to the principles of our holy faith. Whosoever has received a special gift of nature, of fortune, or of grace has received it from God, not alone for his own peculiar profit, but for the benefit of his fellow-man as well. You, the students of the University of Notre Dame, are the products of Christian culture, and your Alma Mater and your friends, your country and your Church look to you to show forth lives that shall be the unfolding and not the contradiction of the principles and examples you have learned in these hallowed walls.

We live in an age of great aspiration and in a country which is playing an important, perhaps the most important, or at least the most conspicuous rôle at the moment, in the great drama of history. This is the country of the future, as we love to call it; and the popular sentiment and conviction among us is that we are the leaders in the forward march of civilization. We need leaders; the world always feels a profound need of leaders, never more so than now; and the call of leadership is addressed to you.

Let us study the spirit of this age. Let us ask ourselves: What are the things on which this age relies and of which it boasts so much? Whither is humanity tending? What is the great, the fundamental, the real need of our time? The popular word of the day, the word that is on a thousand tongues, is "progress." It is an urgent duty for you, my friends, who will undoubtedly be called on to play a part, and perhaps not an unimportant one, in the maelstrom of modern social, industrial, and political agitation, to study this spirit of progress and the philosophy that lies at the basis of it.

Every age has its shibboleth. The world is no more constant in its thinking than it is in its fashions, and the history of civilization and of philosophy is, to a great extent, a history of human aberrations and vagaries. Men may be momentarily swayed by passion, they may be apparently governed by sentiment; in the long run, however, the thoughts and the ideas of the thinkers work themselves out in the great movements of men and the revolutions of history. The philosophy of an age comes to the surface in the watchwords, the catch phrases, the shibboleths of the day. An age is often under the tyranny of a phrase; we are enslaved by our shibboleths. In the past century the significant word was "liberty"; to-day it is "progress."

But what is progress? Does humanity move on in an ascending path, each age and generation carrying the race forward to a higher plane of perfection than that attained by its predecessors? Or does humanity keep on moving in a never-ceasing agitation, like the motion of the wheel, *rota nativitatis*? Or are we moving from a higher to a lower plane, while under the delusion that we are really advancing? Is progress nothing but perpetual motion? Are the waves of humanity, that in successive generations people the countries of the earth,

like the waves that rise and fall in the sea? What is that "increasing purpose which," the poet tells us, "through the ages runs," and how are "the thoughts of men widened with the process of the suns"? No man can explain to you the meaning of this word, and yet we are told that progress is universal law; all things human are subject to its way. Progress is the law of evolution, and evolution is as pervasive as gravitation. Vague and indefinite as this word is, the spirit, the hopes, the aspirations, the ideals, the practical philosophy of the age are summed up in this magic word "progress."

When we speak of progress our minds are naturally directed to the marvellous development in the control which man has attained over the forces of nature in the last century, and more especially in the last generation. There is practically no limit to the field of discoveries, for each invention causes new adjustments and opens up new fields for discovery. Nature is inexhaustible, and the ingenuity of man, while it draws abundance from her store, can never compass all her secrets. But a very passion of discovery has seized us, and as a consequence industry has been developed, commerce has been organized and extended as never before in history, and to-day it takes the whole world to serve the individual. We have brought the ends of the world together in intimate contact; we delve into the recesses of the earth; we scorn even the lofty mountain tops in our *aëroplanes*; and we say: What obstacle remains that the hardihood of man will not attempt? Like Alexander, we would fain regret that there are no more worlds to conquer.

When we analyze this material progress we find that it is partly based on man's elementary natural desire to avoid pain and labor. The first aim of material progress, therefore, is

comfort. "Let us," say the advocates of progress, "attain to the irreducible minimum of pain in human life; let us invent machinery to do the drudgery of the world." No matter what inconvenience or suffering must ensue in the displacement and dislocation caused by the turmoil of industry, everything is supposed to yield to progress. The iron heel of invention may stamp out a man's means of livelihood, but this is only an incident, and he must suffer that future generations may be comfortable and happy. So labor and pain are regarded as synonymous and evils that progress will eliminate from human life or reduce to harmless proportions.

The sustaining of life depends on the proper satisfaction of man's primary needs for food, clothing, and shelter, but he also has cravings for pleasure and enjoyment. The ministry of sense and pleasure is the second great function of material progress, and this function augments as progress advances. The senses are ever seeking new stimulation and sensation, and the mind seeks novelty and amusement. Why that constant procession of the young from the farm to city? Why those thousands that throng the glittering streets at night? Why that growing dislike for healthy, wholesome labor? In the past much was heard of the right to liberty, the right to work, the right of association; to-day we begin to hear of the right to be amused. The demand has been formulated that the accumulation of wealth and property, whether acquired by extortion or by thrift, shall be appropriated through the taxing power of the State for the enjoyment of the people. The burden of public taxes bequeathed to posterity does not affect the conscience of the present generation. The demand of this age is: In the name of progress provide for our needs without effort on our part, free us from all that is painful, and give us all that is pleasant and entertaining.

My friends, do you ask me if this material progress conducts mankind along the path that leads to its goal? Does it guarantee the happiness of society and give us assurance of the uplifting of the human race? Need I traverse the pages of history for you to point out the ruins of the nations that sought the apogee of human civilization in a material welfare? They followed the path of materialism, of luxury, of sensualism, and inevitable law brought them to decadence and ruin.

The hope of attaining a perfect or a higher state of civilization through material progress is perhaps the great delusion of the age. It is the promise of socialism. Man is made for labor, and to suffer and endure is the lot of humanity. We should utilize everything placed in our power to alleviate our unfavorable conditions; we should do all we can to diminish pain and suffering; to abolish them is beyond our power. "In the sweat of thy brow thou shalt eat thy bread"; and no machinery shall blot out the decree of the Almighty. And if labor is a penalty, it is a blessing and a solace as well. "I have found there is nothing better for a man than to rejoice in his work, for this is his portion"; and the very curse of modern progress is just this, that it has brought conditions which make it impossible for man to rejoice in his work.

The pursuit of the pleasant life brings even greater burdens to man. The spirit of avarice, the motive spring of our industrial system, invents its luxuries to minister to our cravings for sensation, for enjoyment, for pleasure. But in time these luxuries become mere conveniences and in the end necessities. We enjoy them freely in the beginning, but by the law of habit they become our masters, and thus our progress only adds to the burdens and complexities of life. Never was there an age that had greater cause to exclaim: "Deliver me from my necessities." This material progress, even if the wildest dreams

of its worshippers were realized, could never satisfy us; for man is made for higher things than the mere enjoyment of sense.

But it is in our so-called intellectual progress, perhaps, that the modern mind finds its greatest cause for complacency. Intellectual progress is usually identified with the progress of science or, to be precise, with the progress of physical science. No one, we are told, can foresee the limits to which the power of the human mind may ultimately extend in its study of the forces of nature. The results of these investigations have been applied to the satisfaction of man's needs and his wants in every avenue of industry. The enthusiast of progress sees the fulfilment of all our aspirations in the growth of mental power. We believe that we know so much more than all who have preceded us, because we ignore the fact that man forgets as much as he remembers, and we persuade ourselves that we have inherited from the past all the knowledge it had that is worth having and that we have added to the store. So we call this the age of science *par excellence*. We organize, systematize, tabulate. Science will solve all our problems and procure us all blessings.

But "the eye is not filled with seeing, nor the ear with hearing." Every physical science comes to a point in its development where its new problems are like the old ones. The problems themselves are infinite in number and alike in character. The boasted science of the day which refuses the aid of philosophy, not to speak of its contempt for the light of supernatural faith, leads us nowhere. It becomes in the end either the servant of material progress or merely the satisfaction of curiosity and an aimless mental exercise. It leads to vanity, to ennui, to discontent. Progress in secular knowledge can never satisfy mankind. "Our hearts are made for God, and they

will not find rest till they rest in the love and the knowledge of Him."

I have said that underneath all this striving and agitation there is a certain practical philosophy. There is a philosophy that directs the current of a nation's life. The nation's controlling tendencies are directed along the lines of the philosophy or the principles and ideas of its leaders and thinkers. The principles underlying this modern progress are not something external to man; they are moral facts. These principles are the modern or the prevailing conception of human nature, the modern conception of moral law, the modern conception of man's origin and destiny. These things constitute the very essence of the spirit of progress.

And what is the philosophy of progress? There is to-day a philosophy enthroned in secular universities which starts from a vague pantheism and ends in universal scepticism. Its principles are negations. It is the philosophy of decadence and of pessimism. But it is not the popular philosophy of the day. The American people have no patience with the philosophy of impotence. Our philosophy is the philosophy of energy and results. The dominant philosophy of our time is the theory and the principles of the doctrine of evolution. At the basis of the glorification of our material and intellectual life, and to a very great extent the practical working theory of our political and social leaders, is the theory that man came up from lower stages of life. Civilization began in barbarism and, as man emerged from savagery, he took on, one by one, the functions of social life. He is now in a transitional stage and is moving on to a higher phase of development. We are moved along, the apostles of modern progress tell us, we know not by what impulsion; but by the law of progress we ever tend forward to the perfect man, nay, to the perfect moral-

ity and to the perfect religion. In fact the mind cannot see nor the heart conceive the excellence of the future man. The literature of the day is impregnated with this malign philosophy. It has become the very mode of thinking of the time, a form of the modern mind. What is socialism but this philosophy of progress applied to social and industrial life, the effort to create a perfect society on earth? And what is modernism, the synthesis of all heresies, but the philosophy of progress applied to religion, the casting aside of the supernatural, and the effort to rise above the natural by purely natural means?

The cardinal doctrine of this philosophy of progress is a false theory of the perfectibility of man, a theory that might be called the *ignis fatuus* of history, and a theory that is at the foundation of every project that has ever been broached to realize the millennium on earth. This theory postulates that man's nature is ever changing, and improving while it is changing. The doctrines of the fall of man, of original sin, and of the need of supernatural grace to elevate man above his fallen condition and his purely natural state—doctrines without which there can be no true understanding of man nor of his history—are brushed aside as fables and imaginings. But where does history show us this ascent of man? This theory of man's perfectibility is in flagrant contradiction to the lessons of universal history and of individual experience. On this theory civilization and all history are an inexplicable enigma.

This, my friends, is the spirit of this age of progress in which you are called to live and to lead, and this the philosophy that will confront you in magazine, newspaper, and speech. It is an atmosphere in which we live. Alas, the poison of this secularism has injured the souls of many of the children

of the Church, and the false standards of the day lead numbers astray.

But let us inquire now: What is the standard of true worth and excellence for human life? It is a subject of vital interest to know what this true standard of human excellence and perfection is and to know how man can reach those heights towards which he does and should aspire. Nature does nothing in vain, and there must be some way of attaining the object of humanity's striving. For life is a striving. "Life," says St. Thomas, "is first manifested by this, that a thing moves itself; and every being moving itself is said to be living." We are beings of a noble nature and we are so constituted by the Creator that we love the true, the good, and the beautiful. The energies of the soul are directed by that motion which we call love, to the attainment of these objects. Our nature would tend upwards; we are born to aspire; but our infirmity, our passions, our concupiscence incline us downwards. It is this declension of the heart and soul of man that the modern world so foolishly calls progress. This progress towards low ideals and ignoble ends is movement indeed, but it is retrogression, and its end is decadence and ruin.

There is a genuine progress, both for the individual and for society. There is progress when the vision is fixed on lofty ideals and the heart is filled with inspiration, with energy, and with love, and when, through disinterested self-sacrifice, through generosity and mortification, through effort and virtue aided from on high, the soul conquers the obstacles of sense, of passion, and of sin and tends towards God Himself, from whom it had its first beginning and for whom it is destined as its last end. This movement, my friends, is progress. This leads to happiness for the individual, to stability, order, peace, and justice in society. There is no other progress.

In our Lord Jesus Christ we have the true leader in the onward and upward march of humanity. In His doctrines and in His teachings we have the standards and ideals of true human progress. The impulse towards progress is implanted in our nature, but "let us grow in all things like Him who is our head, Jesus Christ." The path of true progress for the individual and for society is along the lines of His religion. All approach to Him and conformity with His law and doctrine is progress, all departure from Him, either in the individual or in society, is retrogression. He is the standard of our actions, the ideal of our endeavors, the hope of our race, "the way, the truth, and the life."

The world has no need of a new morality or a new religion. The ideal morality and the true religion exist; they need only to be more actual in the lives of men. The standards of true progress are fixed and determined and altogether unchangeable. They are the immutable dictates of the moral law written by God in the heart of man and the unchangeable doctrines of the religion of our Lord Jesus Christ.

As the false conception of the perfectibility of human nature is the basis of the Utopias that have distracted society, so the true idea of man's perfectibility is the basis of true progress and the key to the proper understanding of history. Human nature was created by God and remains fixed. It is the same in all times and places. There is nothing new in human life; "nothing new under the sun," says the wise man. But man is created to the image and likeness of God, and though his nature was tainted by the fall of our first parents and by original sin, it is not wholly corrupt, and aided by divine grace it may be brought to its due and proper perfection. Those nations are truly cultured in which the impelling motive is the perfection of the individual based on this conception. That nation is re-

trograde in which there is wanting a proper understanding of the dignity of man.

The spirit of modern progress is that of pure naturalism and secularism. The very idea of the supernatural seems to have disappeared from the minds of those outside the Church. What the future of a nation must be that turns its back on God, history tells us; and if our age goes on unchecked in its course, instead of that perfection and refinement which are promised to us in the name of progress, history tells us we are in danger of reverting to the decay and barbarism that followed the disappearance of the civilization of Babylon and Rome. But in the religion of Christ we have the secret of the perpetual rejuvenation and perfection of society. Christianity is the conservative force in society to-day, and the constructive force of the Christian religion is directed to the reform of the individual.

If humanity would be led aright it must be led by men with the spirit of religion. The problems of our civilization are the problems of every other civilization that has gone before us or will come after us. The cannon, the printing press, the steam engine, and the telegraph are the pillars that support this reign of universal democracy; but this democracy has brought no new problems. Invention and progress have simply extended the old problems to a wider space and affected simultaneously a greater number of people; and trite as it may sound, it is nevertheless universally true that the great need of society in all ages is virtue in the individual, and the danger of society in all ages is vice in the individual. It is useless to perfect your institutions unless you seek first to perfect your men. Democracy will not save men, material prosperity will not save men, intellectual or artistic progress will not save society; only the effort to fulfil and uphold the moral law will save society, and without religion there can be no moral law.

My friends, would you know the truth? The world is weary of its progress. It wants to get away from its progress. When was there such unrest, so much agitation, such world-wide discontent? Material progress is making man the slave of the machine, and intellectual progress is making him foolish; "professing themselves wise they become fools." What do we need? We need social justice, we need mental repose, we need a reform in morals; in a word, all our needs are summed up in one — the need of religion.

If we would seek true progress, if we would promote the welfare of society and our own salvation, our watchword must ever be the words of Christ, our Leader: "Seek ye first the Kingdom of God and His Justice."

THE CATHOLIC CHURCH, THE SALVATION OF SOCIETY

ADDRESS BY THE RIGHT REV. MGR. PATRICK J. SUPPLE, D.D.

THE one institution in the world to-day that is absolutely unique is the Catholic Church. In her uncompromising stand for the truths of Christianity, in her unwavering defence of the code of Christian morals, in her fearless upholding of the principle of authority, in her spiritual dominion over the hearts and consciences of her people she is without a peer and without a rival.

The strong and steady accents of her voice never falter. She quails not before the haughty and overbearing ways of kings, princes, and prime ministers, nor is she overawed by the wayward rebellions of nations and peoples.

She is absolutely true to herself and to the divine charter of her foundation. She stands irrevocably by her principles, for they were given to her by her Divine Founder. They were confided to her not to palter with nor to tamper with nor to trifle with, but to conserve and keep intact as she values her divine origin and divine preservation.

She could not change them if she would and would not change them if she could, for her very life is bound up with absolute fidelity to her sacred trust and with unswerving consistency with the letter and spirit of the doctrines and laws placed in her keeping by Christ, the Teacher of mankind.

The historic *non possumus* of her central and supreme authority rings as true to-day as when voiced by Pius X against

the enemies of the Church in France and Portugal who would alter her divine constitution, as when launched against Henry VIII by Clement VII in defence of the inviolability of the Christian marriage bond. Her voice is clear, strong, authoritative, and constant.

She cannot speak otherwise. To heed the demands of a fickle, changing world and to juggle with or whittle down the divine truths and laws confided to her keeping would be to abdicate at once her position as a divine teacher and the unique moral eminence which she has occupied for almost twenty centuries. Her foes and detractors never seem to know her nor to appreciate her unique character.

The plain lessons of history are spread before them on the scrolls, yet they never seem to learn them. They are continually asking the Church to change her principles to meet the ever-varying moods of the age, utterly oblivious, it would seem, of the fact that her principles are suited for all times and all conditions and all men, simply because they belong to the body of teaching and code of laws delivered to her by the maker and moulder of human nature, her Divine Founder, who knows better than any human legislator what is best for the governance of men and nations.

She stands to-day in the world, as she has always stood, the one fearless exponent of divine truths and divine laws, absolutely devoid of human respect in fulfilling her divine mission, unyieldingly steadfast in facing the violence of men and governments, unalterably true to the behests of her Divine Founder.

It is difficult to measure the value of such a unique institution in the ever-varying, ever-shifting scene of human affairs. On one thing all unprejudiced witnesses are agreed. The steadying power which the Catholic Church brings to bear upon the community by her consistent and constant stand upon her

principles, by her peremptory refusal to substitute for these principles expediency as a rule of action, is simply invaluable and beyond the power of anyone to compute. If this is true of human affairs in general, it is especially so of our American life of to-day. What an advantage in a democracy to have a strong authoritative tribunal that is never deterred by popular clamor from giving a clear and serene expression of its decisions, that never falters in enunciating the moral code of Christianity! Blinded by bigotry and narrow and contracted in his mental vision is he who does not see in the uncompromising championship of the Christian moral law by the Catholic Church with her ever-increasing influence one of the surest safeguards for the permanency of our democratic institutions.

The strength of the Republic depends upon the integrity of its citizens, and the greatest moral power at work in the community to-day is the Catholic Church, which is not content with mere correct outward demeanor, but demands, as a condition for a place at her communion rail, inward rectitude of soul and the allegiance of the heart and conscience to her austere moral standards.

What if some of her children do not live up to her teaching and precepts! The erring brethren we shall have always, and the era of human weakness shall ever be coeval with the privilege of human liberty. Some citizens of the United States do not and will not observe the laws, and yet that does not offset the fact that the Constitution of the United States, the charter of our liberties, is one of the greatest conceptions of the human mind.

So the Church cannot coerce the wills of her children, but she is a constant monitor to their conscience, always holding up before them the highest moral standards and exerting to the utmost her influence to make truth and justice the rule of life.

By her consistent championship of the divine laws proclaimed by the Saviour she has acquired a moral supremacy in this country which can no longer be denied nor ignored. She is doing work of the highest value in training many of the future citizens of the Republic and in sending them forth with sanctioned strength to take their places on the great battleground of life. We can only hope to draw in bare outline here the mighty work which she is doing in the great Republic which we all love, the direct aim of which is to strengthen the foundations upon which our whole civic fabric rests and to reinforce respect for law and order, the only sure guarantee for the perpetuation of our free institutions.

She is the great upholder of the principle of authority. She teaches that all authority is from God. Whatever be the form of government, whether a kingdom or a republic, the power by which kings reign and presidents govern comes from God. It cannot be otherwise.

God made man a social being and the human family a society. Not one of us is self-sufficient. For the food that we eat, the clothes that we wear, and the thousand and one services we daily require we are dependent on the help of others. And as human society is from God, so its constituent binding power — authority — is from God. Who ever resists authority as such is a violator of a divine ordinance.

The fundamental laws upon which all human laws lean for support and from which they derive their strength and efficacy are from God. They are not the creation of man, they are the manifestations of a divine Will. Engraved on the human heart by the Creator, they received a fresh promulgation by direct revelation amid the thunders and lightnings of Sinai. All these things are the commonplaces of Catholic teaching, and their direct influence is to cultivate in the children of the

Church the reverential and docile disposition which is the best groundwork for law-abiding citizenship.

The Catholic, from his earliest years trained in the school of the Church, learns respect and reverence for authority. He receives his religion on authority and he is fitted by his training to become the loyal and obedient citizen. If the people who are fighting the parochial schools and doing all in their power to thwart and cripple their influence would only enlarge their mental vision so that they might be able to see the immense services which these schools are rendering to the country by training, according to these principles, the children of the diverse races who have come here—and how much more might be done were the resources at hand—they might possibly cease to be wedded so closely to their narrow ideals.

The lamentable fact is that there is a class in the community who speak and act as if they would rather play into the hands of the socialists and anarchists than allow the Catholic Church to reap any advantage from her work for the State. Of course they keenly resent such an imputation. It is true all the same.

A Catholic anarchist is a contradiction in terms and a Catholic socialist is an incongruous and impossible composite. Catholics are not found under the red banner of anarchy, nor can they long remain in the ranks of socialism once they discover the real nature of this pagan, materialistic philosophy of life. The spirit of obedience is too deeply engraven in the Catholic heart ever to allow the Catholic citizen to take up with the forces of disorder and disruption, and for this safeguard he is indebted to the Church which reared and trained him and grounded him in the same principles of authority, law, and order.

The Church confers another signal benefit on society by her

unflinching attitude towards divorce. The strength of the nation depends upon the purity and integrity of the home. The home is the foundation of national greatness, the unit of national strength. I know that there are some modern philosophers who would have us believe that the unit of national strength is the individual.

We have seen the destructive effects of individualism run mad. Individualism in religion has bred religious disruption, and individualism in the social order breeds selfishness.

The natural training school of character is the family, the home. There one lives not for himself alone, and in the continual giving and taking one is trained to the spirit of unselfishness. Whatever strikes at the integrity of the home is a menace to the Republic.

The stability of the home is the safeguard of the nation's strength. Who is guarding it to-day? What voice is it that rings strong and clear throughout the land in defense of the indissolubility of the marriage bond? It is the voice of the Catholic Church. While others fear to face the grave scandals of divorce which are blackening the pages of our national history, she stands like a wall of adamant, where she has always stood, for the observance of the full law of Christ concerning marriage.

She is no sentimentalist. Individual hardships must yield to the common good and the stability of the Christian home; the source of the nation's strength counts more with her than the privations of certain individuals who find it hard to observe the Christian law. She will never change her stand on this question.

She has lost a whole nation rather than compromise on this law of Christ, and her steadfastness on this point is the one redeeming feature in the sad history of legislative enactments

concerning marriage during the past sixty years, and the one hope for the future of the reawakening of the public conscience to the evils of divorce, which strike at the very foundations of our national strength and greatness.

She holds within her grasp also the solution of the social problem between capital and labor. She is the one power in the world bold enough to speak to each and to teach each their respective duties. She stands not for the minimum wage, which would reduce all workmen to the dead level of mediocrity, but for the living wage dictated by justice and charity. Her whole doctrinal teaching warns the employer to regard his workers, not as mere machines capable of producing so much output, but as brethren with immortal souls like himself and destined for the same immortal end.

With equal boldness she faces the worker and warns him that he must give conscientious labor for fair wages. She preaches to the employer fair treatment and more justice and charity.

To the laborer she addresses an admonition against the spirit that would demand the most for the least he is capable of doing. She holds the even balance between both, flattering neither one nor the other, but teaching both their plain duty. To the employer she intimates that not greed but justice and charity must be the motive power behind his conduct. To the workman she equally forbids greed and commands a conscientious discharge of his obligations.

She is no respecter of persons. She puts capitalist and laborer side by side at her communion rail and opens equally to each the doors of her confessionals. Her essential gifts are distributed impartially to the one as to the other.

Her whole work is aimed at bringing them both together on the basis of Christian justice and Christian charity. Her one intent is to Christianize the relations between capital and labor

and to make each regard the other not as foes but as Christian allies. The whole social problem must be settled on this basis or it will never be settled at all.

This is the platform upon which all disputes may be amicably adjusted. The ultimate solution of our social troubles will depend not upon the I. W. W. or the noise and nuisance which it creates, but upon an unreserved acceptance on the part of employer and employed of the teachings and spirit of the Catholic Church, the one impartial arbiter between the contending passions of each, the one power in the world bold enough to teach each his plain and manifest duty.

In the confusion of jangling voices in the world to-day the one serene and well-balanced judge is the Catholic Church. She was placed here by her Divine Founder to teach the truth and laws of a heavenly Kingdom and to regenerate a pagan society, and nowhere is she doing her work better and in a more potent way, that all may see who are willing to open their eyes, than here in free America, where she is by the very force of the principle she advocates and by the very strength of the divine laws which she upholds, as she is always destined to be, the salvation of society.

RELIGIOUS BIGOTRY

ADDRESS BY THE HON. F. W. MANSFIELD

ONE of the questions which was asked the candidates for election to the Massachusetts House of Representatives and Senate during the last political campaign was this: Will you, if elected, do all in your power to secure legislation which will enforce upon Roman Catholic convents, monasteries, and Houses of the Good Shepherd the thirteenth amendment of the Constitution of the United States, which abolishes and prohibits involuntary servitude?

I have been asked to prepare a reply to this interrogatory, and to speak in defence of the innocent inmates of our monasteries and convents.

I confess that I approached my task with a troubled mind, with doubt and misgiving in my heart, and with a hesitating hand, for I felt that the subject was sublime and I all too unworthy.

I felt that these patient, noble, and self-denying souls ought to be defended by a more powerful arm and a more eloquent voice; that they deserved a champion fired by the divine spark, inspired by God Himself — a champion who would rise up from the ranks of the holy men of the Church, from the ranks of our living saints, who would be infinitely better qualified to forge and hurl such thunderbolts of denunciation as would utterly confound and forever silence these ravenous and vicious character assassins, these harpies of hate, intolerance, bigotry, and darkness.

But upon further reflection I became satisfied that the efforts even of a humble layman might be productive of some good and might be of some weight and value, and that when the trumpet call that summons him to the lists is sounded he would be indeed a craven who would not respond with alacrity and break a lance in such a holy cause.

What, then, is the thirteenth amendment of the Constitution of the United States? It reads as follows:

“Neither slavery, nor involuntary servitude except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.”

Are we as Catholics desirous of upholding the Constitution? Are we opposed to slavery and involuntary servitude? Of course we are, just as much as any other American citizen, and if this question had been asked of me and I had been a candidate for election to the House of Representatives, I would have had absolutely no hesitation in saying, “Yes, I will do all in my power to secure legislation of that kind, provided you will first prove to me that slavery and involuntary servitude exists in any Roman Catholic institution.”

It would seem in these enlightened days, when the intellect of man appears to be so highly developed and when education and intelligence are apparently so common and widespread, that it would not be necessary for any public speaker to be compelled to enter into an explanation of the manner of obtaining admission into the institutions in question.

It seems idle, and a waste of valuable time, to explain what must be apparent to every thinking person. And yet there are thousands of persons in the world whose intelligence is of such a low order that they really believe that inmates of Roman Catholic convents and monasteries are unwilling prisoners. I

would tell them, then, that they are absolutely mistaken in their notions.

I would tell them that it is much easier to leave a monastery or a convent than it is to enter one. The very first condition imposed upon one who contemplates retiring to such a life is that the act must be entirely voluntary. No coercion, no pleading, no attempt to influence the decision by any person is allowed by the Church.

In addition to this the Church requires perfect physical health, a sound mind, and a sound body. She requires unblemished character; there must be no public stain, no moral blemish upon the reputation of those who seek admittance to her convents. The family record must be clean and respectable.

There must be in the candidate none other than a pure motive, the disinterested motive of devoting herself perfectly to the service of God, in a manner which is impossible in the busy life of the world. No threats, no cajoling, no intimidation is allowed, and the young candidate must have determined for herself to an absolute certainty that the convent is her vocation.

Even after she enters its portals she is not finally accepted. She must undergo a prolonged period of trial, first as a "postulant" and later as a "novice." If during this prolonged period of trial the candidate should at any time discover that she was mistaken in her first fervor she is perfectly free, not only physically but in conscience, to leave at any moment with absolutely no hindrance of any sort. After this period of trial has passed she is then allowed to make her profession and take her religious vows. And even after these solemn vows are taken she is still free to leave the convent if she so wills.

Can it be possible that our enemies have never seen these

nuns walking upon the streets? They are perfectly free. They have no detectives or jailers with them. There is no one there who holds them in chains or in bondage. Any person can accost them on the street. They are as free, if they so desire, to go into any house or any place of protection as they are to return to their own convent homes. How can it be said, then, that these women are undergoing involuntary servitude or slavery? It would be a very easy matter for them to claim protection at any moment upon the street, or to refuse to return to their convents if they were abused or held in wrongful custody in them.

Slavery and involuntary servitude indeed! Has it come to the pass where the people of the United States are really in doubt as to where the Catholics stand on these questions? Have we not written our record in characters of blood upon the pages of history of this our beloved country?

There was a time, some sixty years ago or more, when the loyalty of the Roman Catholic citizens of the United States was seriously questioned by a society of self-styled patriots. In the dark days before the Civil War a certain element throughout the nation who were called at the time Know-Nothings, claimed to be very apprehensive that it was the aim and object of every Roman Catholic in the country to betray his Government and to deliver up his nation as a conquest to the Pope of Rome.

The movement spread into every part of the nation, but a time was to come, and that very soon, when the men of Catholic blood were to have an opportunity of proving their patriotism and their loyalty to the flag of the United States.

When that great man — who seemed to have been raised up by God Himself to sustain and rescue our nation in its dark hour of trial, and whose mighty and colossal figure has

ever since occupied the very centre of the world's stage, one stroke of whose powerful arm struck the shackles from the limbs of four million slaves — when he sent the call throughout the nation for volunteers, where was the Catholic citizenship?

Our enemies would have us believe that this was the opportune moment for them to stab their country in the back, to seize the chance when dire peril threatened, to rise up in mutinous revolt and deliver over the country into the hands of the Roman Catholic Pope. But what did they do? Did they hang back reluctantly? Did they refuse to come to the aid and rescue of the nation?

It is idle to ask these questions. Everyone who knows history knows that the Roman Catholic citizenship of the nation responded as rapidly and as fearlessly to the call to arms as any other element in the country. The bones of Irishmen and Roman Catholics whitened on every battlefield of the Civil War, and the holy cause of freedom and liberty was baptized in their blood.

That great war was waged to extirpate forever from this country slavery and involuntary servitude. And yet the small-souled critics have the temerity to ask if the Catholic people, who shed their blood that that very amendment to the Constitution might be enacted into law, are in favor of upholding it.

After the Civil War nothing more was heard from the Know-Nothings. The glorious record which our people had made in that conflict silenced all their tongues and admitted of not one word of reproach. It took a war to establish our patriotism and loyalty at that time. Can it be possible that it will take another war for us to demonstrate again what we have always claimed — that we not only love our country well, but owe it our first allegiance and are willing to die for it?

For a decade or two after the war religious bigotry and intolerance were silenced. But I remember as a boy when it first began to revive. I remember walking on Washington Street, Boston, and gazing into a window of a drug store, which, if I remember rightly, stood at the corner of Winter and Washington streets, in the window of which was displayed a vile and scurrilous book pretending to set forth as truths the very same wild and improbable lies which are being revived again.

The movement spread, and again self-styled patriots, many of whom were not themselves American citizens, did their best to alarm the country and to convince the people that the Roman Catholics were again bent on delivering this nation up to foreign enemies and to the Pope at Rome.

It took another war at that time to demonstrate again that these threadbare statements were lies, and when McKinley sent out the call to arms in 1898, the Roman Catholic youth of the country responded as they did in 1861 and gave their lives gloriously for their country and their flag.

Indeed, there never was a battle fought in any part of the Civil War that was not participated in by men of Irish or Catholic blood. The Kelleys and Burkes and Sheas were found in every list of dead and wounded. And only recently in Vera Cruz, the first man to die for his country was a man of the Catholic faith.

God knows that it is not our desire to parade our performances before the public in order to obtain their applause. We are not a nation of boasters, and were it not for the vile slanders and calumnious attacks upon our honor and our patriotism we would be silent about these deeds of valor. But in very self-defence we are compelled to tell the story in order to convince our enemies that we are loyal to our Government.

Do I need to recount the deeds of the Sisters of Charity? Of the Little Sisters of the Poor? Of the Sisters of Notre Dame? Of the Carmelite Nuns? Or of the Grey Nuns?

There is hanging upon my wall at home a picture, the name of which is "Cease Firing." The scene is a battlefield of the old world, and it is evident that the soldiers on either side are of different religions, for on the right there are hordes of men on foot and on horse, dressed in regulation army blue, and on the left are soldiers who are dressed in the uniform of the Turk.

In the foreground under a tree a sweet-faced and gentle nun is just sinking back unconscious, her left hand raised to her breast, upon which the tell-tale blood stain seems almost to spread as one looks upon it. She has been hit by a stray ball, and an officer in blue, riding furiously up upon his horse, raises his hand and gives the order to cease firing, while there reaches forward to catch the Sister of Charity, as she falls, a bearded soldier with wide Zouave trousers, short coat, red leggings, and red fez, a private soldier in the Turkish army.

You have all seen the picture and it is not overdrawn. The wild din and roar of battle ceases as a tribute of love and respect to the memory of the angel of the battlefield, without regard to any shade of religious differences and beliefs.

Visit with me in spirit the battlefields of our own native land and behold there always the Sister of Charity on the bloody, corpse-strewn plain, as she passes from one shattered body to another, bending over them tenderly, deftly binding up their wounds, and whispering words of sympathy, consolation, and hope — an angel of mercy, untiring, unshrinking, and all unmindful of the rain of shells and the patter of bullets around her.

Again we see her in times when dread disease and pestilence

overwhelm the land, when even parents flee from their babes, from the sufferings of their own children in the pest houses and fever-stricken camps and hospitals of the land; and there she will always be found.

The Sisters of Charity, who devote their time between teaching and hospital attendance; the Little Sisters of the Poor, who devote their lives to caring for the aged poor; the Sisters of Notre Dame, who devote their time to teaching; the Carmelite Nuns, who devote their lives to praying for the sins and sinners of the world; the Grey Nuns, who conduct the hospital for incurables in Cambridge — can it be possible that it is necessary for me further to defend or extol these saintly, deserving women?

It seems far beneath our dignity to notice the poisoned attacks of our enemies. It would seem as though the whole world knows, or ought to know, the absurdity of the charges.

My tongue refuses to utter a repetition of the vile and hideous slanders that have been hurled against the Roman Catholic sisterhood and priesthood. They are all false of course, and yet there are many persons in the land who believe them. They believe fantastic and grotesque stories, alleged to be told by "escaped nuns" and "escaped monks" and the like. For literature they read "The Menace," "The Peril," "The Liberator," "Tom Watson's Magazine," "The Yellow Jacket," and other similar low publications. They assume that all they read is true and have not intelligence enough to reflect that the exaggerated stories carry their own refutation on their face.

How is it that only Catholic institutions are attacked? There are sisterhoods connected with the Protestant religions, and yet no word of suspicion or calumny is ever breathed against the Protestant orders. There is the order of the deaconesses

of the Methodist Church; there are sisterhoods in the Episcopal Church; the Protestant Episcopal Church has revived monastic life; yet the foul breath of these villainous slanders does not reach them.

Why? Apparently because they, not being Catholic, are not included in the objects to be attacked. It seems as though it is only because the words Roman Catholic are written in front of the title of these institutions that the assault is invited.

The time has come when every Catholic man and woman must stand up to be counted either for the faith or against it. It is time for Catholic manhood to stand erect, square its shoulders, look the whole world in the eye, and say: "I am a Roman Catholic citizen; what about it?"

We do not invite religious contests or conflicts, God knows. And if any people on the face of the earth ought to be tolerant to varying religious and political views, it is the Roman Catholic people, for they have been persecuted as no other people ever were. But we demand for ourselves what we concede to others — religious toleration. We believe in our ancient faith and demand to know what man shall dare to question us because of this.

To-day we sing the hymn of our great leader, His Eminence, Cardinal O'Connell. I wonder how many of the Catholic people who sang that hymn realize the significance of the stirring words?

"All o'er the land, rebellion's flag is flying,
Threatening our altars and the nation's life."

Ah, indeed, "Fierce is the fight for God and the right." And we, the Roman Catholic citizens of the nation, find ourselves in the very thick of it. And I predict confidently that when that day comes, if ever it should come, when it is necessary for every man to show his loyalty to his flag, our citizen-

ship will be proved as it has been on many another similar occasion.

But we have devoted enough time to unpleasant things. I suppose that our enemies will continue to assail us in the future as they have in the past. If so we are ready to bear their abuses and their persecutions with the fortitude that we have ever shown. Let them pour the filthy contents of their vials of wrath upon me. I can endure it. Let them pour out their nauseous contumely and abuse upon the clergy if they will. They can endure it. Let them assail even the princes of the Church. They are men and can meet the attack.

But let them keep off! Let them not assail the defenceless women who have devoted their sinless lives to the oppressed and heavily laden of all mankind! Let them keep their crooked claws away from the pure robes of the Roman Catholic sisterhood! Let them not defile the shining souls of these saintly women of God!

OPPOSITION TO THE CHURCH EVIDENCE OF HER DIVINE ORIGIN AND NATURE

ADDRESS BY THE REV. JOHN J. LOUGHRAN, S.T.D.

IN this age of boasted enlightenment we are called upon to witness a bitter and persistent outbreak of hate and bigotry against the Catholic Church and her institutions. Like her Divine Founder, she goes about doing good, and yet her motives are impugned, her doctrines misrepresented, her agents reviled and slandered to such an extent that even the most indifferent and apathetic have been stirred to feelings of resentment. Pulpit and press, public rostrums and public mails combine in propagating this gospel of hate and in spreading abroad its vaporings. Irritated by this unjust and impious propaganda, Catholics seem to exclaim, in the words of the Psalmist: "How long, O God, shall the enemy reproach? How long shall sinners utter and speak iniquity?"

This recrudescence of hostility may appear to some unusual or extraordinary, but those slightly acquainted with the history of the Church know that it is only a common and oft-repeated incident in her life. "My children," says the Church, "be not surprised at these assaults." "Often have they fought against me from my youth" (Ps. cxxviii, 2). The principal and fundamental reason of this opposition is found in the avowal of Christ, who said: "My kingdom is not of this world." The history of religious strife is the history of that enduring combat between the kingdom of God and the kingdom

of this world. There has dwelt in the world from time immemorial a spirit of infidelity or unbelief. It was this spirit which harassed our Lord and Saviour Jesus Christ and eventually led to His death. He came into the world to give testimony to the truth, to unfold to the world the things He had seen in the bosom of His Father, but this spirit of infidelity, this spirit of opposition which proud and presumptuous ignorance had engraven in the heart of man arose in revolt. Not being able to comprehend the lofty truths and sublime precepts which He uttered, so contrary to human passions and to prejudiced reason, man was not content merely to despise them, but violently opposed them and sought to annihilate them in the very person of Christ. Wherefore our Lord says: "You seek to kill me because my word hath no place in you." The more lofty the truths and the more his proud reason was confounded, the more implacable man's hatred and resistance became. As Christ then preached the hidden and mysterious things of God which He had learned in the bosom of His Father, man was driven to the last excess of fury and resolved to put Him to death.

The Church of Christ then appearing in the world, to preach the same doctrine by which her Divine Master had scandalized the proud, aroused and provoked bitter and relentless enemies. She became an object of hatred to the world, and it is almost incredible what she suffered during nearly four centuries under pagan emperors. She was so laden with the hate and imprecations of men that they did not hesitate to accuse her of all the disorders in the world. If rain was wanting in due season, if the barbarians made a raid or invasion, if the Tiber overflowed its banks, the Christians were blamed for all, and everyone agreed that there was no better way to appease the wrath of the gods than to immolate Christians to them by the

most ingenious atrocities. What did the Church do to be treated in this manner? Many reasons may be assigned, but the principal one was this: she proclaimed the truth of God fearlessly and without compromise; she combated the spirit of the world, that spirit of infidelity and opposition which lurked down deep in the heart of man, and only when cruelty became sated with indulgence was she granted a respite from trial and affliction.

This relief from enemies without, however, was no guarantee of immunity from enemies within, and the world planned a second great assault upon the Church by instilling into souls a spirit of inordinate curiosity — unbridled curiosity, the torment of souls, the ruin of piety, and the mother of heresies. Just as Divine Providence has set limits to the sea, so He has set limitations to the human mind to mark the boundary of its activity and its aspirations. "Thus far thou shalt go and no farther, and here thou shalt break thy swelling waves." Having established His Church, Christ ordained that we should seek truth in the Church and with the Church. God could indeed conduct us individually to a knowledge of the truth, through our own individual illumination (for His power is infinite), but He established another way. He wished and decreed that each individual should discern the truth, not alone, but in and with the whole Catholic body and communion, to which individual judgment must ever be submitted. Proud spirits could not bear the yoke imposed for the sake of Catholic unity and charity. The inveterate spirit of opposition sprung up from the human heart, and men, setting themselves up as leaders and judges, indulged in foolish questions and subtle speculations about God, Christ, and the Church. They essayed to measure with the yardstick of their puny minds the height and length and breadth of heaven itself, and to compass

if possible the counsels of God, the cause of His miracles, and the impenetrable nature of His mysteries. The result was discord and confusion. The Church under the circumstances was forced to speak and defend the truth without fear or favor, and heresiarchs, proud in their vaunted independence of thought and chafing under the discipline of the Church, rebelled, bringing ruin upon themselves and upon countless numbers of their deluded followers. Again it is the Church, the kingdom of God, in conflict with the kingdom of this world. How appropriately is she named the Church Militant. During the progress of heresy she had to endure every form of violence. Her maternal instincts were outraged, seeing her children snatched from her bosom by impostors and usurpers who, in order to give some semblance of reason for their revolt, heaped upon her every kind of abuse and slander.

When the spirit of the world failed to captivate and corrupt the mind of the Church, it laid siege to her heart, injecting into it the poison of moral weakness. In the days of her comparative peace and prosperity, while men were asleep, her enemy came and covertly sowed cockle among the wheat. Faith began to wane and charity to grow cold and iniquity raised up its head in the very temple of God. St. Bernard says that an offensive malady infected almost the whole mystical body of Christ. Well might she exclaim, in the words of *Isaiah* the prophet: "Behold in peace is my bitterness most bitter." God only knows what shame and humiliation our Holy Church endured during this period of moral decadence. Many, yielding to pharisaic scandal, turned away from her and fraternized no more with her. God, however, lost none of His own. As St. John says (1 John xi, 19): "They went out from us, but they were not of us." The wind blew and the winnowing took place, the chaff was separated from the wheat, and they

that were as chaff went into their own place, as St. Luke has said of Judas (Acts i, 25). Needless to say, the kingdom of God was once more triumphant over the kingdom of this world, and simply because Christ was with her and wielded His Divine Power in her behalf.

Although the Church emerged safely from the three great tempests which threatened her destruction, yet even to our own day she has never been free from the wanton and continued assaults of bigotry and infidelity. Her history and life are just what Christ Himself forecasted, namely, an encounter with hate, distress, and persecution. Her life, in fact, is a literal transcript of His. What transpired in His person He wished to be made manifest in the Church which is His Body. Consequently tribulation and suffering constitute a singular and distinctive characteristic of the true Church. If the Catholic Church did not meet with the odium and opposition of the world, we would have good reason to doubt her divine origin and nature. In fact no other Christian denomination is subjected to abuse and vilification because of its religious persuasion. No other Christian body incurs public hate and obloquy because of its particular doctrine or form of worship, nor are its members discriminated against socially or politically. The Catholic Church alone has to suffer from this spirit of intolerance, and, accordingly, to dim her glory and to thwart her progress, narrow-minded men resort to all kinds of sinister means in order to vilify and harass her with a constant and systematic opposition. But it is this very antagonism that identifies her with Christ and gives us the assurance that she is truly His Body, the Church of His promises, and that the gates of hell shall never prevail against her. "Who, then, shall separate us from the love of Christ? Shall tribulation, or distress, or

danger, or persecution, or the sword? In all these things we overcome, because of Him that hath loved us."

What a strange spectacle is presented to us in this land of civil and religious liberty! Thousands professing the Christian religion, whose chief commandment is that of brotherly love, engaged in an unholy and unjust warfare against the largest organized body of Christians in the world. Does it not remind us of the words of Christ to His apostles: "Yea, the hour cometh when whosoever killeth you will think that he doth a service to God?" In this country alone there are millions not connected with any Christian denomination. One would think that these millions of infidels would afford a vast and luring field for Christian zeal and proselytism. Yet a large number of Christians think it more fitting and expedient to engage in domestic strife and to pit their forces one against another. Does it not seem strange that Christian bodies differing widely one from another in tenets and in sentiments and bitterly opposed by their religious affiliation can amicably unite in pursuance of an unchristian policy, namely, concerted hate and opposition towards another venerable Christian body? How vividly it reminds us of the reconciliation and renewed friendship between Herod and Pilate because of their common attitude towards the poor Victim of humanity—our Lord and Saviour Jesus Christ (Luke xxviii, 12).

With the greater part of the world arrayed against the Church of Christ is it any wonder that sometimes on account of apparent abjection she provokes pity or perhaps contempt? Or need we wonder that certain lukewarm Catholics are scandalized at her seeming weakness? They indeed forget, or do not know, that the Church is an admirable and mysterious composite of greatness and lowliness, of strength

and weakness, just like Christ, her Founder. Could there be anything more abject or weaker in appearance than our Blessed Lord at certain intervals in His life? He knew indeed that many would be shocked at His abasement, and he began His public life by saying: "Blessed are they that shall not be scandalized in me." He was great and glorious when manifesting in His divinity in the miracles He performed; in giving sight to the blind and hearing to the deaf; in cleansing lepers and raising the dead to life; in walking upon the waters and stilling the tempests; in His transfiguration on Mount Tabor and in His resurrection from the dead. But He descended to the depths of humiliation in yielding to hunger and thirst, to fatigue and sweat, to sorrow and anguish of soul, to birth in a stable and death upon a cross. In fact His life fluctuated between the glory of Tabor and the shame of Calvary. At times when our Lord went to the extreme of human weakness, heaven interposed to vindicate His divinity. Thus when He was baptized in the Jordan a voice is heard from heaven saying: "This is my beloved Son"; after His fast in the desert an angel is sent to minister at His table; during His agony in the garden an angel is sent to comfort Him; and when He was put to death, heaven frowned upon the deed and protested against the crime of deicide.

So, too, the Church of Christ, which is His Body, has proceeded on her victorious career, alternating between exaltation and humiliation, between strength and weakness. Like Him she had to tread the dolorous Way of the Cross, and, according to all human conception or estimation, she was more than once consigned to the tomb. The Almighty intervened, however, and she rose glorious and triumphant. Her deepest humiliations have always been the prelude of her most glorious victories, and this will be found true if we con-

sider her in conflict with Judaism or paganism, with heresy or moral corruption. Not once, but many times in her history, the invisible glory that dwelt within her was made visible in the splendor of her earthly achievements. We thus see, as it were, the ebb and flow of the divine life within her, sometimes raising her to the loftiest heights of sanctity and power, sometimes permitting human weakness and perfidy to assert itself and to bring sorrow and humiliation upon her. Wherefore it can be truly said that the Church, like Christ Himself, has had her Tabor and her Calvary. For this same reason she is sometimes represented in Scripture as a house built upon a rock, strong and unassailable; at other times as a ship in the midst of the sea, at the mercy of winds and waves, storm-tossed and weather-beaten.

The Church, then, like Christ, is a dual nature, that is to say, human and divine; and, like Him, too, she is a mystery of divine strength under the guise of apparent feebleness. We should not be surprised, then, if at any time in her life the human or the divine element should become the more conspicuous. Above all things we should not be unduly shocked or scandalized if she is affected with lowliness or humiliation. For as history shows that she is then most to be feared by her enemies, so also in this extreme she is most worthy of our esteem and affection.

We cannot, of course, but deprecate the campaign of falsehood and slander that is waged against her, but we should hesitate to suspect the Church of impotence or inactivity, for Christ suffered in silence and did not turn away His face from them that rebuked Him and spat upon Him (Is. 1, 6). If our sympathy for the Church in her hour of trial is sincere, let it not be shown in idle expressions of commiseration or in mere protestations of loyalty, but by the adoption into our

lives of that which she stands for, namely, purity and uprightness of life, for nothing else can bring such comfort to her maternal heart and nothing else is so efficacious in silencing the voice of slander. When our Blessed Lord was dying on the Cross and was of all beings the most desolate and miserable, the penitent thief turned to Him, acknowledged His divinity, and besought His mercy. Our Lord promised him an immediate reward. And why? Because He rejoiced in this tribute of faith and confidence when He was practically abandoned by heaven and earth and when His weakness was such as to repress rather than inspire faith and attachment. So also, dear friends, when the Church, His beloved spouse, is affected with weakness or humiliation, it is then, above all times, that our faith and confidence in her should be unshaken. Our attachment to her then will be all the more acceptable and more meritorious, and we may entertain the comforting assurance that when trial and sorrow are no more, we, too, will stand by her side at the right hand of the Father in the kingdom of heaven.

FREEMASONRY AND CATHOLICISM IN AMERICA

ADDRESS BY THE REV. MICHAEL KENNY, S.J.

ASSOCIATE EDITOR OF "AMERICA"

IN offering to the League of the Sacred Heart, and thereby to the entire Catholic world, the battle against Freemasonry as the primal intention of their prayers and practices for October, 1913, Pope Pius X was in unison with all his predecessors from Clement XII in 1738 to Leo XIII in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian, and immoral and pronounced excommunication against Catholics who should enter it. This alone is proof sufficient that Masonry is to be avoided and combated as a thing essentially evil; but as it has cunningly persuaded many that its object is merely social and fraternal, and a large number of "outer" Masons in English-speaking countries who are kept ignorant of its real designs do honestly so believe, some knowledge of its inner purpose and procedure as revealed by its own authoritative exponents and historians will help to guard against and combat it intelligently.

Its claims to antiquity — to Hiram, Solomon, the Pharaohs, and even Noah and Adam as its founders — are myths, invented in the eighteenth century and since, to dazzle its dupes with flexible symbols drawn from all systems and all lands. It was originally a political society formed by English and Scotch Royalists in support of the Stuart cause (1645) under the disguise of a surviving guild of operative masons, and its

secrets, symbols, grips, and oaths developed with the dangers of communication between the Stuarts' emissaries and their British adherents. On the accession of George I the four London lodges, which met in taverns and had degenerated into drinking clubs, forswore the Pretender and in 1717 formed a united Lodge under the patronage of the Prince of Wales for mutual assistance and a worship of the "Grand Architect of the Universe," in which Jews, Christians, Mahometans, and pagans could equally participate. This Lodge was the parent of all Masonry. The former symbols, rules and ceremonies, and others borrowed from various cults and crafts and orders, were framed into a Constitution and Ritual by the Prince's Huguenot chaplain and a Scotch Presbyterian minister, and the Stuart "secret" was transformed into the "light." This "light" had at first no anti-religious or other definite significance; it is now definitely anti-Catholic and anti-Christian, and in inner Masonry is identified with Lucifer whom its official poet, Carducci, acclaims in his "Hymn to Satan" as Supreme Spiritual Chief of the Masonic army.

The evolution developed rapidly in France, where in 1721 English Masonry was grafted on the Stuart clubs. Aided by the contempt of religious authority and the neglect of the sacraments that Gallicanism and Jansenism had fostered, and by the Voltairian and rationalistic element which it readily absorbed, it proceeded to organize humanity on a purely naturalistic basis and, for this purpose, to uproot Christianity and the systems of government that were built on it. Soon the so-called "Scottish Rite" had added thirty others to the three English "Degrees," while the Templar system further developed its anti-Christian tendencies; and its final purpose of universal domination it has since typified by establishing its

headquarters in Rome in defiant opposition to the Papacy. Its programme, as stated in 1750 by Boos, its historian, closely coincided with the programme of the French Revolution, and the ripening of its plans was notably quickened in 1780 when Weishaupt established the inner circle of the *Illuminati*. This "Illuminated Masonry," an elaborate hierarchical system graded with consummate craft on ecclesiastical and religious models and in blasphemous imitation of sacramental rites, was cunningly devised to attain, through concerted and secret interference in the government of nations and even of the Church, the grand Masonic design of supplanting existing religion and government by a natural religion and a universal democracy, which Masonry alone would plant and guide and govern. This system was accepted by the International Masonic Convention at Wilhelmsbad in 1782, and soon its teachings and methods had impregnated Masonry everywhere. Seven years later the French Revolution was accomplished.

Nor did America escape Continental "enlightenment." In 1798 George Washington wrote to a Protestant minister who had invoked his aid against "the mischievous tenets" which the *Illuminati* were grafting on American Masonry, that though he had not been in a lodge more than once or twice in thirty years, he had heard much of the "nefarious and dangerous doctrines" of the *Illuminati*, but he did not believe that their diabolical tenets" and "pernicious principles" were propagated in American lodges.

The tenets and principles he denounced had made further progress in American Masonry than Washington supposed. Introduced from England to America in 1729, its initial activities were confined to social, or rather, convivial purposes; and in both countries the meetings continued long to be held in taverns, in which the allowance of "three small glasses of

punch " was frequently exceeded. Bishop Carroll wrote, in 1794, of the " intemperate drinking, obscene conversation, and indelicate songs, to say nothing of other vices," that he was told frequently obtained at lodge meetings; but apparently he had heard of nothing dogmatically or morally wrong in their essential purposes, for he thought the papal decrees against Masonry did not then apply to the United States. Nor could these have been much insisted on in Great Britain and Ireland at that period, for in ignorance of them Daniel O'Connell had joined the fraternity.

English Masonry also remained social in character and largely free from anti-religious bias until reacted upon by the Continental Masonry which it had begotten. But in 1772 Preston illumined it with the " science " of its more virulent French daughter, and a little later Webb wove into the American Rite the philosophy of the high Continental degrees. The Scottish Rite of Perfection, the first fruit of the *Illuminati*, was brought to the United States in 1783, and in 1801 " a Supreme Council with thirty-three Continental high degrees," permeated by the principles that Washington had denounced three years before, was opened in Charleston, S. C. This Rite, which almost exclusively prevails in the Latin countries, where its anti-Christian activities are notorious, has long absorbed or dominated the lodges of America and is in direct affiliation with the Grand Orient of France. Albert Pike, the American who became Supreme Grand Master of the Scottish Rite and was acclaimed " the greatest Mason of the century," holds it up as a model to American Masons, while clearly expounding its naturalistic tenets and anti-Christian purposes and advocating the destruction of the Papacy as " the torturer and curse of humanity." The initiation to its thirtieth degree includes the trampling on the papal tiara.

Pike's *Morals and Dogmas of the Ancient and Accepted Scottish Rite*, Mackey's *Encyclopædia and Lexicon*, and other authoritative works insist that Masonry's end and goal is the same in America as elsewhere. They deny that its great design is charity or sociability, as Washington thought and, as Mackey admits, "the great majority of its disciples" still think. These "Exoteric" or "outer" Masons, kept in outer darkness till ripe for enlightenment, are numerous in countries where the true Masonic temperament has not been nurtured by apostasy; but the "Esoteric" or "inner" group, who direct its policies and propagate its doctrines, are taught here, and teach when they deem it opportune, the same "pernicious principles" as in France, Italy, and Portugal. The *American Freemason* warmly commends the Masonic Junta that is brutally persecuting religion and freedom in Portugal, and publishes with approval the resolutions of the International Masonic Club glorifying the French Masons and the Grand Orient of France.

In 1878 the Grand Orient was repudiated by Anglo-American Masonry because it had stricken from its ritual the names of God and Christ and the Bible and everything suggestive of the supernatural, even the "Grand Architect of the Universe." Now the same Grand Orient, after it had inspired, directed, and sustained religious persecution in France, is declared by the official organ in America "much nearer to the original plan of Masonry than is the Grand Lodge of England. At this day it is the model for all the world. There is no American jurisdiction that can compare with it." This and other Masonic journals commend Buck's *Genius of Freemasonry*, which advocates a *Kulturkampf* in the United States, and show that only expediency retards them; and they reiterate the statements of Mackey, Pike, and other authorities that Masonry is

everywhere one and its grand object is "Enlightenment," that is, by "the science and philosophy, the symbolism and religion of Masonry," to secure the dominance of Masonic thought, speculative and practical, in general government and individual activities and exclude the supernatural from the mind and conduct of men.

Daniel O'Connell, who had entered Masonry as a youth, but promptly left it on learning of its condemnation, declared in his renunciation that :

"The wanton and multiplied taking of oaths, in the name of the Deity and on the Book of God, either in mockery or with a solemnity that makes the taking of them without adequate motive only the more criminal, is alone sufficient to prevent any serious Christian from belonging to that body."

This is one of the reasons given for its condemnation in 1738 by Clement XII, who also points out its naturalistic character, which undermines faith and generates contempt for religion in its members and in the society they influence; its inscrutable secrecy and ever-changing deceptive disguises, and the dangers it consequently involves to the security of the State and of the Church.

The blind obedience exacted of its members, of which Mackey says: "The government of Grand Lodges is despotic, and their edicts must be respected and obeyed without examination," has been condemned by many pontiffs; and Pius IX, considering its immoralities and sacrileges, the cunning of its anti-Christian machinations and the diabolical uses of its despotism, pronounced Freemasonry "the Synagogue of Satan," a phrase that recalls the "diabolical tēnets" of Washington. Leo XIII includes in their condemnation the numerous societies that Masonry controls as "really one with the Masonic sect, whence they all proceed and whither they all return." Pope Leo was aware that many of its members in

these countries were ignorant of the ultimate purpose of Masonry, but that purpose he accurately defines as:

"The overthrow of the whole religious, political, and social order based on Christian institutions, and the establishment of a new state of things according to their own ideas and based in its principles and laws on pure naturalism."

As American Masonry makes much of the honored name of George Washington and is planning to erect a national memorial to him at Alexandria, Va., of whose lodge it claims he was a charter member and first Grand Master, it is well to know the facts of his connection with it. They amount to this: that he became an apprentice Mason at Fredericksburg, Va., in 1752, when he was twenty, and a Master Mason the following year; but there is no entry of his name thereafter, and in 1771 he declined the Mastership of the Grand Lodge of Virginia. He may have been offered the Mastership of Alexandria, but we have Washington's own evidence that he could not have accepted it, and probably never set foot in that lodge, which got its Virginia charter in 1788. In 1798 (September 25) he wrote to Rev. G. W. Snyder that illness and a multiplicity of engagements allowed him to add little to his condemnation of the *Illuminati*:

"Except to correct an error you have run into of my presiding over the English lodges of this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years." (Sparks, *Writings of Washington*, p. 315.)

Surely Washington, writing from Mount Vernon, within a few miles of Alexandria, could not have forgotten such an important event as his election to his home lodge ten years before, if he had already accepted it or taken any part in the lodge's affairs. Thirty years take us back to 1768, three years before Washington declined the Mastership of the Grand Lodge of Virginia, and the "once or twice" is accounted for in his

tour of 1790 and 1793, when addresses were presented to him by the lodge of Newport, R. I., and the Grand Lodge of Massachusetts (Sparks, vol. xii, pp. 190, 200), and he made formal replies showing that he believed the object of Masonry was "to enlarge the sphere of social happiness." This, according to his written testimony, is the sum of Washington's connection with Masonry since seven years previous to his appointment to the command of the American army. The Alexandria, Va., lodge has, therefore, no claim on him, nor has any other subsequent to 1768.

But even though they could claim him then, they cannot now. He wrote one other letter on the subject which shows him completely out of sympathy with the ruling principles of American Masonry to-day. He had written on September 25 that he had "heard much of the nefarious and dangerous plan and doctrines of the *Illuminati*," but believed "that none of the lodges of this country are contaminated with the principles ascribed" to that society. In answer to a further letter of Mr. Snyder's he wrote, Oct. 24, 1798 (Sparks, vol. xi, p. 337):

"It was not my intention to doubt that the doctrines of the *Illuminati* and the principles of Jacobinism had not spread in the United States. On the contrary, no one is more satisfied of this fact than I am. The idea that I meant to convey was that I did not believe that the lodges of Freemasons in this country had, as societies, endeavored to propagate the diabolical tenets of the former, or the pernicious principles of the latter, if they are susceptible of separation."

His friendliness towards Catholics, native and foreign, was not characteristic of the Scottish Rite, and his associations in Alexandria seem to have been more frequently Catholic than Masonic, particularly in 1788. Colonel John Fitzgerald of Alexandria, who was his aide-de-camp and secretary from 1776 to 1782 and lived with him on most intimate terms thereafter, and to whom Washington was wont to subscribe himself

"Your most affectionate friend," was a loyal Irish Catholic. It was in his house that Mass was said by a priest from Georgetown University for the Catholics of Alexandria, and it was in the same house, on St. Patrick's Day, 1788, at a banquet he gave to Washington, that Colonel Fitzgerald submitted to him the plans for the present St. Mary's Church and received his warm approval. Another aide-de-camp of Washington, we are told, presented the site on which the church was built, and Washington added a donation. A memorial tablet at St. Mary's would seem to be more in accord with Washington's sentiments and practices than any monument of modern Masonry, in Alexandria or elsewhere.

The *American Freemason* and numerous other Masonic exponents make it quite clear that American lodges do propagate now, if they did not then, the pernicious plan and principles that Washington denounced in 1798, and that he could not now feel inclined to visit them even once or twice in thirty years. The present manifold and virulent propaganda of their leaders and publicists against the Church to which our first President paid such handsome tribute for its services to American liberty is still more strikingly evident.

America printed recently a secret letter of the Guardians of Liberty to the editors of all secret society papers in the United States, protesting against Secretary of State Bryan's disregard of their impudent demand as to whether he had consulted with representatives of the Catholic Church on certain matters of State. It has since come into possession of another secret and this time a formally Masonic document: "Extracts from the Allocution of Hon. James D. Richardson, Sov. . . . Grand Commander of the Supreme Council, 33° of the A. . . and A. . . S. . . R. . . of Freemasonry. Southern Jurisdiction, U. S. A., Washington, D. C., October, 1913." The first "extract,"

which occupies half of the whole and is entitled "The Church of Rome," clearly indicates the militant hostility of the real manipulators of Masonry, in America as elsewhere, towards the Catholic Church. It is also a sample of the defamatory methods by which they are persistently endeavoring to inflame their general membership and allied societies with the same hostility.

The occasion of the "Sovereign Grand Commander's" diatribe was an article in the New York *Messenger of the Sacred Heart* of October on the "Battle against Freemasonry," the general intention of the month; but the late Mr. Richardson was careful to withhold from his readers and hearers the name and place of publication, referring to it as "a leading paper of the Romish Church published in New England," while citing a portion of the *Messenger* leaflet. In this he was less honest than the notorious *Menace*, which published the leaflet in full, with place, date, and title; and we may add that it had the result of considerably increasing the *Messenger's* large circulation, an illustration of the well-known fact that the attacks of bigotry often stimulate fair-minded readers in the search of truth. The Masonic head took care to provide them with no such opportunity.

He was wise in his generation. Neither did he controvert the *Messenger* arguments which prove that Masonry is not intended by its controlling heads as a benevolent and social society, but is an organization despotically governed, designed by secret and concerted action through every available channel, public and private, to supplant existing religion and government by an irreligious autocracy of its own. He could not refute the proofs and statements, for they are based, every one, on the formal writings of the accepted authorities in American Masonry. Instead he presents a travesty of Catholic doctrines and purposes, and then incites his

brethren all to unite in organized battle against the terrible spectre he has evolved.

Nor are they to battle alone. The Church's purpose, he states, is "to make America Catholic"; in which he is right, for it is a part of the commission Christ gave His apostles, but is therefore to be accomplished in the apostolic way, by peaceful persuasion and with its light of truth shining in the open, not by the dark and hidden burrowing of oath-bound cliques. To prevent this consummation and "in resistance to the [alleged] declaration of the present Pope Pius X in his efforts towards making America 'the first Catholic nation of the world,'" the Sovereign Commander sent forth this appeal:

"We have the right to summon not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, whether the subject of a monarchy or of a republic, and who places the Constitution, written or unwritten, and the laws of their country above and paramount to the dogmatic and sometimes cruel and bloody edicts and bulls of the Papacy, to resist to the uttermost the aggressiveness of the Roman Catholic Church."

Not a few of our brethren are personally acquainted with many Masons who are apparently ignorant of any anti-Catholic purposes in Masonry and indisposed to sympathize with such purposes; and in fact the majority of American Masons are in this condition, as may be gathered from the *American Freemason* writers who constantly reproach these "outer" Masons for their apathy. Such Catholics would do well to remember that Mr. Richardson was an important Masonic personage. He resigned the position of Congressman for Tennessee and a good prospect of the United States senatorship to become Sovereign Commander of the Scottish Rite. His antecedents add prestige to his authority, which was absolute otherwise, for Mackey's approved *Encyclopædia of Masonry* says: "The Government of Grand Lodges is des-

potic, and their edicts must be respected and obeyed without examination"; and Mr. Richardson was the despot of the lodges, being head of the Scottish Rite jurisdiction which dominates them all. Up to a few weeks ago he sat in the chair of Albert Pike, "the greatest Mason of the century," and, by the way, he specifically endorses in this allocution the anti-Catholic and anti-Christian blasphemies and calumnies of Pike's venomous reply to Leo XIII's condemnation and, impliedly, Pike's *Morals and Dogmas of the Scottish Rite*, which is a concrete illustration of Pope Leo's statement of Masonry's ultimate purpose, the supplanting of Christian institutions and laws by a purely naturalistic system.

Catholics not infrequently credit the stories often honestly told them by "outer" Masons that American Masonry is Christian, since Jews are not admitted to its high degrees, and that it has naught to do with Continental Masonry. Mr. Richardson is explicit on both questions. "Hebrews and Christians, Moslem and Parsee," he states, "all meet around her pacific altars," but "no atheist can be made a Mason." This latter is an example of the duplicity which Mackey and Pike inculcate. Apart from the professedly atheistic action of the Grand Orient, with which his lodges' relations are "absolutely harmonious," his own constitutions exclude only "a *stupid* atheist"; and Pike, his exemplar, had explained that Masonic enlightenment obliterates stupidity and had formulated a pantheistic system into which any brand of atheism fits.

As to the Continental connection, we have seen that though in 1878 Anglo-American Masons repudiated the supreme Continental Council because it struck God, Christ, and the Bible from its ritual, to-day the official American organ recognizes the Grand Orient of France as "the model for all the world," and this in full view of the religious persecutions it has en-

gineered in France, Portugal, and elsewhere. But Mr. Richardson was still higher authority; his second "extract" opens with the words: "Our relations with all the Supreme Councils of the world are absolutely harmonious, with one exception, that of Spain." Neither the doings of Nathan in Italy nor the machinations against religious liberty of the French and Portuguese atheistic Councils disturb their harmony, and neither do the like conduct and purposes of the lodges of Spain. No, the sole cause of Masonic discord is due to the Spanish Supreme Council establishing lodges of its own in the United States and Porto Rico, Mr. Richardson's territory. One might ask, if he claims exclusive jurisdiction here for his own Council because it was first in the field, why should he object to the Catholic Church "making America Catholic," since it was not only first in the field, but established its jurisdiction here before Freemasonry and Protestantism existed?

The last "extract" throws much light on Masonic activity. There was, in October, 1912, an *International Masonic Conference* in Washington, D. C., and in its name Mr. Richardson, "as Sovereign Grand Commander," called on the present President and Secretary of State and offered them the services of "Masons of our Rite everywhere" in forwarding their plans for international arbitration. The offer was accepted with "much pleasure" and "a suggestion was made that each of the Supreme Councils of our Rite take up this matter for itself and by affirmative action pledge its influence and that of its membership to their respective Governments in aid of this movement." The Grand Commander acted on the suggestion and also had the Scottish Rite Supreme Council recommend the plan to their "sister Councils" throughout the world and secure their coöperation.

We have here a striking object lesson in Freemasonry's activities in national and international politics and the powerful influence it exerts. When, therefore, Mr. Richardson commands his "nearly one and a half million" Blue Lodge Masons and "nearly two hundred thousand of the Scottish Rite" to unite with all Protestant Americans "as one band of brothers against the avowed purposes of the Church of Rome," no Catholic can afford to ignore this organized and dangerous menace.

America's exposure of the Richardson pronouncement drew from the *American Freemason* for June, 1914, an elaborate six-page editorial entitled, "A Jesuit Criticises Richardson's Allocution." It adds striking confirmation to our conclusion that when the Sovereign Grand Commander commanded his Masonic myriads to band together against Rome with all her enemies, he was assured of the zealous coöperation of his chief subordinates. The American Masonic mouthpiece out-Richardsons the Sovereign Grand Commander, but is frank and dignified beyond many of its kind. Finding it more effective to slander the whole Church, her tenets, and purposes than individuals, it eschews personalities and protests "against a gutter-snipe press assuming to speak for Masonry." But while condemning "eruptions of blackguardism," it takes care not to name the "eruptors." It compliments, not for the first time, "this high-class weekly, *America*," for its "invariable courtesy and clear statements" and describes that paper as "singularly well informed and eminently fair." However, it affects to assume that regarding the fraternity we are either ignorant or dishonest. This is an accepted Masonic affectation towards the uninitiate that is uttered with a wink.

The standard formula declared, it proceeds to confirm both our conclusion and our premises. In reply to the charge that

the real manipulators of American Masonry are militantly hostile to the Catholic Church, it merely retorts that the Church is hostile to Masonry, has even got her people to pray against it, and therefore Masonry must strike back, and will select its own weapons. Prayer will not be one of them. It does not occur to the Masonic editor that Masonry commenced the fight. An approved article in the same number admits the correctness of the date, 1717 A.D., to which we assigned the origin of Masonry. The Catholic Church had been seventeen centuries in existence, preaching and guarding a code of belief and conduct that was committed to her for all time by Christ, the Son of God, the God-Man, who had atoned by His Blood for the sins of the world. Christ had taught, and the Church which He founded had consistently inculcated, that to love God above all things and to love one's neighbor as one's self was the fundamental law of human conduct, and He gave a Sacrifice and a sacramental system through which His merits healed and perfected the souls of men. Then came Masonry from London to France, seventeen centuries later, and under the influence of the Scottish Rite, which was really a French Voltairian evolution, taught that Christ and His laws were no longer needed, that His Church was an obstruction to the march of humanity, that His sacraments and teachings, which they blasphemously mimicked in their initiations, were merely a symbolism, and that the brotherhood of man must be effected, not through the supernaturalism openly taught by the Catholic Church, but through the naturalistic pantheism secretly inculcated by Masonry. That the tenets and spirit of this less than two-hundred-year-old organization are utterly antagonistic to the nineteen-hundred-year-old organization of Christ is frankly admitted by the *American Freemason*:

"This magazine has never swerved from the position that between the Masonic fraternity and the Catholic Church there is an antagonism inherent to the nature of the organizations; the one seeking the broadest liberty of thought, and the other striving to stifle all revolt against the self-constituted authority that would hold the mind and soul in thralldom. We have declared that there can be no peace, nor even truce, between Freemasonry and the official Roman Church."

"The broadest liberty of thought" means, of course, that the true Freemason is a freethinker; that is, he is free to adopt whatever code of thought or action convenience may suggest. On the other hand the authority that would hold mind and soul in thralldom is the authorized representative of Christ who would hold the men He has made in obedience to His law. Conscious of the gravity of the opposing issues, the *American Freemason* would have "intelligent craftsmen find keener and more effective weapons" than mere abuse:

"The historical facts of both Freemasonry and the Catholic Church, the official pronouncements of both institutions, and the admitted purposes of the two opposing organizations, give a sufficient arming for the controversialist."

Thus it is plain that the issue between Catholicism and Masonry, as far as its American spokesmen can make it, is clear cut. Its authoritative exponent makes it still clearer. Referring to our statement that many "outer" Masons claim that the institution is Christian, he frankly disclaims all such pretence:

"It is true, and regrettably true, that some of our more ignorant and mistakenly zealous brothers have claimed for Freemasonry that it was a Christian organization, the 'handmaid of religion.'"

Not at all; it does not even require belief in a personal God. English-speaking Masons utilize, for the present, the name of God, but we are informed in the same issue that in Freemasonry God is not a dogma, but a symbol; that "symbolism, not dogmatism," is its watchword; and that its spirit is ex-

pressed "merely in the symbolism of signs, forms, and words which grant to the disciple the most far-reaching mental liberty" — liberty to believe or practise what you please, provided it accord not with the Catholic code. This is the doctrine of the masters, but so far it seems they have been unable to get the majority of American Masons to accept it.

The editor questioned our statement that the Scottish Rite, which is in direct affiliation with the atheistic Grand Orients of the Continent, dominates American Masonry; yet on page 365 of the same issue we find the Scottish Rite styled "the proper school of the Masonic sage, the final refinement of Freemasonry," which "transposes the dogmatism of those special forms of worship, those peculiar teachings of philosophy which are broadly hinted at in the Blue Lodge, into a rational Freemasonry which is able not only to declare the law, but to give reasons for the law." Hence, when the *American Freemason* says "symbolism, not dogmatism," it means a very dogmatic dogmatism of its own, but opposed to the dogmas of Catholicity. In the number for May, 1914, the editor admits that the Scottish Rite, "the caudal appendage of the Craft, has acquired sufficient weight and momentum to pretty effectually swing the entire dog." Apart from the significance of his nomenclature, his quarrel with the Scottish Rite adds strength to our contention. Far from finding fault with that Rite's affiliation with the Continental atheistic bodies, he insists that these alone constitute real Masonry and that all Masons, American and English, of the Blue Lodge and York rites and every other, should affiliate with the anti-Christian Grand Orient of France and become openly associated with the persecuting activities of French, Italian, and Portuguese Freemasonry. He features Grand Commander Lima, who is mainly responsible for the infamies of Portugal's Masonic Re-

public, in his frontispiece, and in four successive numbers he eulogizes Nathan, accepts as his own Nathan's vilest insults to the Pope and to the Church, and calls on all American Masons to rally to the support of this typical Mason against "Roman arrogance." For any Christian theology he "would not give a fig," but Protestantism he finds useful as the opponent of "a power claiming spiritual mandate." Hence he champions "Protestant Ulster" for its "resistance to any and all attempts to mix religion with politics or economics," and he looks forward to the day when the Grand Lodge of Ireland will "follow upon the path taken of necessity by French Freemasonry." He denounces as schismatical the one French Lodge that restored Christian symbols and belief in the immortality of the soul to its ritual, and, anathematizing the English lodges that acknowledge it, he asks American Masons:

"Why should not a common international front be presented to a common international enemy? French Masonry tells us in the United States, and with a true fraternal heart beat: 'When you need us and our experience, call upon us, and some day we think you are going to need us.'"

Those of "the inward vision," we are told, are "aligning now for the Armageddon of the generation," a battle which Masonry will fight to keep us from "making America Catholic." We gather from the persistent and increasingly virulent attacks and calumnies of many widely circulated publications that are formally or informally Masonic that already the battle is well on. The chief manipulators, disturbed by the rapid growth of Catholicity, are employing every organ of every shade of vileness, and every available device, to indoc-trinate the ranks with their own intelligent hostility and to prepare the minds of the general public for the day of Armageddon. But, alas! "eighty per cent of American Masons" are declared unready for alignment. The "inept majority,

not mentally capable of comprehending the subtle philosophy" of French Masonry, are not ready to substitute the laws of the Grand Orient for the American Constitution. These are more American than Masonic, and therefore cannot perceive the desirability of nullifying the religious liberty clause in that document. The *American Freemason* bewails their unenlightened lethargy and makes it no less clear than the more rabid and vulgar organs that to filch the Catholic Church of its rights and liberties here, as in Continental Europe, is the unfaltering purpose of the "bright" Masons of the adept minority. A souvenir, just to hand, of the Knights Templar Conclave in Chicago has a hundred pages, of which this is typical:

"Let no true Mason forget that the day the enemy fulfil their openly declared purpose, to 'make America Catholic,' that day is sounded the death-knell of Freemasonry. . . . Suppose every one of the two million Masons in America should follow the pathway of Masonic principles as I have tried to outline it; was wakeful; took notice; became well posted; and then *acted* accordingly; what would happen? In a single decade they could do what thirty thousand Masons among forty million people have done for France, according to Catholic admissions, namely, loosen the hold of this Italian Pope and College of Italian Cardinals now slowly strangling the life of the nation."

We need not be violently alarmed, but it is well that every Catholic should also be wakeful, take notice, and become well posted on Masonic activities.

VOCATION AND CITIZENSHIP

ADDRESS BY THE HON. THOMAS A. DAVIS

THIS day is a most important day for you because it marks the time when you are about to take the step for which all of your training here has been but a preparation. You are to leave these protecting surroundings and you are to take up the task which will be your lifework. Some of you will choose a religious life, some will enter upon a professional career, and others will take up a business career. It matters not what career you have decided upon, you may rest assured that the training which you now have will be sufficient for your success, if you but apply your knowledge along the lines which your college has plainly marked out for you, namely, along the lines of honesty and rectitude.

To those of you who have decided upon a religious life I can say that no more honorable or useful calling exists in the world to-day. In this country, and especially in this part of this country, the influence of the sincere priest of God is more far-reaching than that of any other individual in the particular community in which he may find himself. His life-work, while apparently devoted to the well-being of his flock, actually and of necessity must redound to the uplift of the whole community. His spoken or written word receives a more attentive and respectful hearing from persons in the particular place in which he may be. The people know that when he speaks he does so with a pure motive, with no selfish designs, but for the purpose of conferring a benefit, not upon himself, but rather upon those around him.

You have a long and distinguished ancestry in the priesthood, from the time this country was discovered down to the present time. Their history, which is so bound up with the history of the nation itself, is a record of usefulness, of unselfishness, and of achievement carried out with only the highest motives in view, and they have inured to the benefit of the nation rather than to their individual benefit. When we read the history of this great land, our hearts bound with pride and the red blood of our patriotism courses quickly through our veins at the thought of the glorious work done by our Catholic priests in opening up this country, and in converting the benighted natives and leading them out of the darkness of superstition into the light of Christianity. But while the opportunities presented to them were unusual and their achievements important beyond measure, as laying the foundation upon which the Nation and Church in America rest, the opportunities presented to you in the life of to-day are no less important. They carried and preached the word of God to the scattered Indian tribes, and at times their efforts must necessarily have been devoted to small numbers; your work may be devoted to ministering to the spiritual needs of thousands. They had the savages of the forests as their flocks; you will have the men and women, the boys and girls of the nation to follow you in the path which you mark out.

If ever the priest of God was called upon to do great and important work for the uplift of humanity; if ever enthusiasm and desire were felt for putting forth his best efforts; if ever the results of his labor seemed important in the thousands of souls to be benefited, the days in which we live have never been equalled in affording the opportunity for you to apply the knowledge, the zeal, the effort which is in you and which will lead you to places of distinction and usefulness the like

of which have never been surpassed. To you, therefore, I say: Buckle on your armor with the knowledge that the world is waiting for you and that your efforts will be rewarded by the grateful appreciation not only of your own flocks, but of all right-minded citizens of whatever religious faith they may manifest.

To those of you who are to undertake a professional career I bid you a hearty welcome into the professional world. Whether you undertake the profession of the law, of medicine, or engineering, or other pursuit, the field is large and encouraging. The spirit and viewpoint with which you enter upon your professional career will go a long ways towards determining your standing in your profession and whether you will ultimately be written down as a success or a failure. It goes without saying that the primary reason for our efforts is to support ourselves and those dependent upon us in a manner that befits our station. It means that we must capitalize our knowledge for the purpose of making money where-with to make that support certain. But right here I must sound a note of warning. You must not enter upon your professional career with the idea that the accumulation of wealth is the sole aim of your professional life. It is true that some people may court you if they think your bank account is sufficiently prodigious to interest them, or may shun you if your wealth falls short of their ideals. I warn you that that class of people is not worth cultivating, because what interests them is not yourself, but your pocketbook. They are not the kind of people upon whom you can count as steadfast friends or clients, during adversity as well as during prosperity, but they are the kind who would be the first to forsake you if the test came, when you really need assistance.

In starting your professional career you must aim to follow

the highest and most honorable traditions of that profession. You will realize that no set of men in a community are more implicitly trusted by their clients than are the members of the professions. You will receive from your clients the most confidential communications and at times the innermost secrets of their hearts and minds as fully and completely as if you sat in the confessional. You will be trusted on occasions with the affairs of others, which may represent everything they have in this world or upon which their happiness and welfare depend. Therefore you can see the necessity of embarking on such a career with motives and desires that are not merely mercenary, but which embody in them and in you the highest degree of honor and integrity.

Your reputation in your profession will be your principal asset. If you will pursue your professional career along these lines, your success will be as sure and as certain as that you are here listening to me to-day, and the reward of your efforts will be ample and sufficient not only in the monetary results, but in the matter of esteem and leadership which you will occupy before the public.

To those of you who intend to enter upon a business career I would say that opportunities for success in business are as numerous as ever before. The accomplishment of a college education is as necessary for full success in business as it is in other lines of endeavor. It is true that we find in the world many men who are looked upon as successful business men who have not enjoyed the advantages of a college education. Some of them have had the benefit of little schooling, if any at all. They won success by extremely hard and continuous labor, but at all times in their careers they felt the handicap of their lack of education. The opinion of these men is probably worth considering in determining the necessity or desir-

ability of education in business. Their opinion on the subject is best shown by the fact that they are most insistent that their children shall have all the benefits in an educational way that their hard-earned money can afford. They have determined that in the battle and strife of business their sons will not labor under the disadvantage which they themselves had to endure.

What the business life of to-day needs is educated men with a strong, healthy conscience whose actions are influenced by motives of honesty, integrity, and justice. The old maxim, "Honesty is the best policy," is as true in business to-day as it ever was.

The young man must carry into the business life of to-day the same high ideals that he would carry into the professional life, the best traditions of the business in which he is about to embark. Success in business means conscientious work performed day by day, as your work here in college was performed. If you put the same zeal and energy into your efforts in the future as you have in the past; keep a cool head on your shoulders and are not carried away by the false standards of living that some people set up for themselves; if you live within your income, keep out of debt, be satisfied with a healthy, steady growth from month to month, and keep at all times in full view the necessity of preserving your own self-respect, you will become leaders in your business fields with honor and distinction to yourselves and your college.

But, gentlemen, whatever pursuits you may engage in, whether religious, professional, or business, you are taking your place to-day as part of the citizenship of this great nation. Your attainments will fit you to take your places as leaders of men and directors of public opinion. The country needs pure-minded, conscientious, and patriotic citizens. The future

of the nation, as the past, will not depend for its progress, its strength, and its growth upon infidels, atheists, or unbelievers, but the nation demands and needs the services of God-fearing men to direct it in carrying out the mission among the human race which has been mapped out for it. The very fact that you have been educated well and carefully in the principles of religion and morality insures the practice of your duties as American citizens upon the highest level. There is no need in this country to hide the fact that a man is a moral, a religious, and a God-fearing man. The more he keeps alive the religion that is in him, the better he will serve his country. Patriotism, love of country, is part of his religion, and no man can truthfully say that he is a sincere member of the Catholic Church in this country and not be imbued with a patriotic love of this country and a desire to serve it to the best of his ability. While in some countries there is a disposition to eliminate God and religion from any participation in government, it is just as impossible to take God and religion out of this country, and expect the nation to survive, as it is to abandon a vessel upon a stormy sea and expect it to reach in safety the port for which it set sail.

The fathers of the nation appreciated that this was a fact when they founded these United States of America. In the Declaration of Independence and in the Constitution of the United States is found the best evidence that the framers of those venerable documents were God-fearing men, and they were determined that this nation should be a God-fearing nation. If you will read the Declaration of Independence, you will find that our forefathers in the nation, after declaring their wrongs, placed the young nation under the divine protection in these words: "And for the support of this declaration, with a firm reliance on the protection of Divine

Providence, we mutually pledge to each other, our lives, our fortunes and our sacred honor."

When they framed the Constitution of the United States, they reverently concluded by declaring that the Constitution was enacted on the seventeenth day of September, *in the year of our Lord 1787*. When we turn to the Constitution of our own state of New Jersey, we find in the opening paragraph: "We, the people of the state of New Jersey, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations, do ordain and establish this Constitution."

If any additional proof is needed, you have but to turn to the laws of our states and nation and find that in the oaths of office administered to the public officials, from the President of the United States down to the officers of the states and municipalities, and to all persons called in court to testify as witnesses in all cases that come before the courts, and in the oath of allegiance administered to every person about to become an American citizen, all oaths terminate with an invocation to the Almighty for assistance in carrying out the duties about to be undertaken. The charge, therefore, that a man cannot practise his religion and at the same time be a patriotic American citizen is as false as it is base.

I say, without fear of successful contradiction and with all the emphasis and sincerity that it is possible for me to express, that the corner stones of our beloved country are laid upon the firm foundations of religion and the belief in God, and the men or set of men who will attempt to tear away or disturb these foundations are traitors to the flag and to the nation and will be opposed by all the God-fearing men in this

nation with all the power and the strength which they possess. There is nothing in the life of an individual that can take the place of religion and morality; there is nothing in the life of a nation that can take the place of a God-fearing citizenship. Take them out of the life of the individual and you have dissatisfaction and disappointment; take them out of the life of the nation and you have disorder and disaster.

Therefore we insist that we are serving our country best when we bestow upon our youth not only a thorough training in the branches usually taught in institutions of learning, but also a careful and complete training in the principles of religion and morality. Their teaching will not only insure the perpetuation of those principles, but will guarantee to the flag and the nation which we love and reverence a body of pure-minded, patriotic citizens who can be depended upon to support and defend this country and its institutions on all occasions and under all circumstances.

THE RELIGIOUS HOSPITAL AS THE NEED OF OUR TIMES

ADDRESS BY JAMES J. WALSH, M.D., PH.D.

NOTHING that I know would give me greater pleasure than to hear that there was to be a great Catholic hospital in West Philadelphia. Westward the course of empire takes its way, and as the only period when I lived in Philadelphia I resided west of the Schuylkill, I know the needs of that district, and now I sincerely congratulate the West Philadelphians. North and South Philadelphia have been greatly benefited by Catholic hospitals, and now it is to be your turn. I am very glad that the movement for the erection of the hospital, however, is not confined to one district, but is made a diocesan project, for I am sure that the whole archdiocese will be deeply indebted to the success of your movement. I think, however, that you are doing much more than a local good work — you are about to exemplify in another institution how well the Catholic Church has within itself the means of solving social problems of all kinds.

I have, as some of you doubtless are aware, a penchant, fortunate or unfortunate as it may be, to think that there is nothing new under the sun. I have, of course, a rather good authority for that expression and am rather surprised to find how many people there are who are quite sure that there is nothing in the old biblical expression now, though there may have been until our time; but we have made so many new things and improved the world so much that it is hard to esti-

mate our progress. When I still persist in saying that there is no progress in mankind, but that we are just going up and down in phases of interest, in various subjects, and that man's mind is no more penetrating, his vision, physical and mental, no more acute, and his power of expressing himself in letters or building or with the brush or chisel no better than it has been before, and that his interests merely vary, but do not improve, my friends sometimes suggest that at least in medicine there is a very great improvement and that our surgery is magnificently advanced, our hospitals ever so much better, our care of patients ever so much more humane, and the rest that may be said along that line.

Instead of feeling quite overcome by these suggestions I have merely to respond that none of these things are new. All our surgery is old and practically all the operations of importance have been done before our time, even as long as six or seven centuries ago. It would be impossible to do the operations without anaesthesia, but they actually had several modes of anæsthesia in the later Middle Ages, and as without antiseptics the death rate would make them impossible, they had also anticipated our use of antiseptics, in practice at least, and boasted of getting union by first intention. This ideal surgical result of which our surgeons are so proud in the modern time is actually still called by an old mediaeval Latin expression, which indicates how old is the idea behind it.

Since the beginning of this war I may say that a good many friends have been a little more ready to accept the idea of there being little or any progress in mankind, for here is humanity, or at least the representative civilized nations, whose progress has been supposedly the greatest, engaged in quite as barbarous a contest as mankind has ever waged, and with ever so much more serious results because our mechanical im-

provements have enabled us to kill and maim men faster and in larger numbers than ever before. The intellectual men to whom we look up in all these countries are all on record defending their own country, and the peoples of at least six nations in Europe are engaged in a bitter conflict, which each and every one of them thinks is in self-defence.

In the midst of all the barbarity of war there is one relief, the excellent care that is being taken of wounded soldiers in the hospitals. These have now become magnificent institutions, beautifully built, admirably adapted for their purpose, and no wonder the death rate among the wounded is probably not more than three per cent. These hospitals have developed in the last generation. Forty years ago our hospitals were nothing to brag of. Before that the less said about them the better. Here seems to be a great advance for humanitarian purposes, but let us not forget that in the history of hospitals there were beautiful hospital buildings in the thirteenth, fourteenth, and fifteenth centuries and that just before our time there was a negative phase of interest in hospital construction and organization which was very unfortunate, but represents one of those curious *downs* of interest in humanity so hard to account for in human history.

If you will take up any history of hospitals you will find that the dark period in the history of nursing and of hospitals comes at the end of the eighteenth and the beginning of the nineteenth century. Hospitals were then jail-like buildings with little ill-ventilated rooms and narrow doors and corridors and small windows and inadequate ventilation and everything that encouraged the accumulation of dirt. The old mediaeval hospitals had been beautiful buildings with tiled floors, large windows high in the walls, which permitted ventilation without draughts, a gallery around the ward for inspection pur-

poses and the accommodation of patients who particularly needed air and sunlight, and arrangements for some privacy even for ward patients by low partitions. Mass was said at the end of the ward and all the patients heard it every morning, giving them that satisfaction, and there were pictures on the walls which kept patients from being thrown entirely back on themselves and having nothing to think about.

The surprise is that such a fine development should be followed by decadence. There were two reasons. The old hospitals were under the care of religious Orders, and a great many of these were suppressed at the time of the so-called Reformation and their property confiscated. It did not make any difference whether their property was being used for the poor or not. The kings transferred it to favored nobles. Hospitals then became state institutions, and above all the women who had had charge of them were put down from their places and the hospitals were run by men. What is not generally realized is that the Reformation movement particularly hurt the position of woman in the world, for in the mediaeval times abbesses sat in Parliament, many women had the right to vote, the universities had women professors, and they were granted licenses to practise both law and medicine on equal terms with the men.

When women were put down from their places as directors of hospitals, orphan asylums, and homes for the ailing of various kinds, then abuses crept in. When the only reason for caring for the ailing is the money that is paid for it, abuses are very liable to occur. Virchow, the great German pathologist, whose knowledge of the history of medicine was so thorough, and into whose hands was placed the organization of the hospitals of the great city of Berlin, insisted that some motive besides that of personal gain was almost inevitably necessary in

order to secure good nursing. He pointed out how much was done for the ailing in the Middle Ages by the organization of a series of hospitals under the great Pope Innocent III, and though Virchow was not one who lost any love on the Popes, his knowledge of what this great Pope had done for the poor and the orphans and the foundlings and the defectives drew a strong compliment from him.

Those who think that it is only in our time that the fountains of public charity and care for the ailing poor were opened up so beneficently should read that passage from Virchow, for he was an authority on the subject of hospital organization. Largely to his hands the German Government confided the duty of organizing the great new system of hospitals that has been developed in Berlin in the last twenty-five years. When it is recalled that Virchow was in many ways a bitter opponent of the Popes and is actually said to have been the inventor of the term *Kulturkampf*, it will be easy to understand that had he not had the most compelling evidence in his hands he would not have written this magnificent tribute, and least of all to Pope Innocent III, who represents in history a summary of practically all those qualities that Virchow himself and many of the Germans of his time, misunderstanding them and their true significance, opposed so bitterly. The great German pathologist said:

"The beginning of the history of all of these German hospitals is connected with the name of that Pope, who made the boldest and farthest-reaching attempt to gather the sum of human interests into the organization of the Catholic Church. The hospitals of the Holy Ghost were one of the many means by which Innocent III thought to hold humanity to the Holy See. And surely it was one of the most effective. Was it not calculated to create the most profound impression to see how the mighty Pope, who humbled emperors and deposed kings, who was the unrelenting adversary of the Albigenses, turned his eyes sympathetically upon the poor and sick, sought the helpless and the neglected on the streets, and saved the illegitimate children from death in the waters? There is something at once conciliating and fascinating

in the fact that at the very time when the fourth crusade was inaugurated through his influence, the thought of founding a great organization of an essentially humane character, which was eventually to extend *throughout all Christendom*, was also taking form in his soul; and that in the same year (1204), in which the new Latin Empire was founded in Constantinople, the newly erected hospital of the Holy Spirit, by the old bridge on the other side of Tiber, was blessed and dedicated as the future centre of this organization."

Our experience with State institutions for the care of the weaker portion of humanity has never been happy. For a little time there may be much of zeal and interest among attendants, with whom self-interest is the basic motive, but apparently it does not last; and just after the Reformation and for several centuries decadence was very marked until the hospital nursing situations became so terrible as to be quite impossible. Then began the reform that has meant so much for our hospitals in the modern time.

In this matter once more Virchow in his studies of hospitals, undertaken to enable him to give the best possible organization to the great Berlin hospital system, has some words that are very striking and that make it clear how thoroughly he understood the difficulties of hospital management and above all of nursing organization. If it is recalled that in Virchow's own lifetime he had seen hospital nursing in many places no better than our own, it will be easier to understand how thoroughly he appreciated the needs of some other spirit than merely the mercenary in order to secure proper care for the ailing poor, for children, for defectives, and for the old. Perhaps the English hospitals were the worst when Virchow's attention was first called to hospitals, but the German hospitals were not much better; and shocking as it is to us to recall it, the nurses in our American hospitals were the "ten day women," that is, women who as drunk and disorderly had been given "ten days or ten dollars" and then in serving out

their term were used as nurses. When civic hospitals had sunk to such a depth as that, is it any wonder that Virchow wrote this passage with regard to the spirit that must animate the nurse if organized nursing is to be a success?

"The general hospital is the real purpose of our time, and anyone who takes up service in it must give himself up to it from the purest of humanitarian motives. The hospital attendant must at least morally and spiritually see in the patient only the suffering and helpless man, his brother and his neighbor, and in order to be able to do this he must have a warm heart, an earnest devotion, and a true sense of duty. There is in reality scarcely any human occupation which brings so immediately with it its own reward, or in which the feeling of personal contentment comes from thorough accomplishment of purpose.

"But so far as the accomplishment of the task set thus is concerned, the attendant in the hospital at least has at once new demands made upon him and a new task imposed. One patient lies next the other, and when one departs another comes in his place.

"From day to day, from week to week, from year to year, always the same work, over and over again, only forever for new patients. This tires out the hospital attendant. Then the custom of seeing suffering weakens the enthusiasm and lessens the sense of duty. There is need of a special stimulus in order to reawaken the old sympathy? Whence shall this be obtained? From religion or from some temporal reward? In trying to solve this question we are standing before the most difficult problem of modern hospital management. Before us lie the paths of religious and civil care for the sick. We may say at once that the proper solution has not yet been found.

"It may be easy from an impartial but one-sided view of the subject to say that the feeling of duty, of devotion, even of sacrifice, is by no means necessarily dependent on the hope of religious reward, nor the expectation of material remuneration. Such a point of view, however, I may say at once, such a freedom of good-will, such a warmth of sympathy from purely human motives as would be expected in these conditions, are only to be found in very unaccustomed goodness of disposition, or an extent of ethical education such as cannot be found in most of those who give themselves at the present time to the service of the sick in the hospitals. If pure humanity is to be a motive, then other circles of society must be induced to take part in the care of the sick. Our training schools for nurses must teach very differently from what they do at present if the care of the sick in municipal hospitals is to compare with that given them in religious institutions. Our hospitals must become transformed into true humanitarian institutions."

Virchow's studies in the history of hospitals, which were extensive, for his book on the subject is looked upon as highly

authoritative, had shown him how well the old mediaeval hospitals were cared for. Not only were they beautiful buildings, but they were kept beautifully clean, so that in many places the rich actually preferred to be treated in hospitals rather than at home. That condition of affairs has developed again, but, almost needless to say, there was nothing of it in the municipal hospitals of even half a century ago, nor is there much of it now. Religious Orders, whose incentive was service of their neighbor because that was "the second commandment like unto the first," everywhere did good work. In the modern time we have recurred more and more to them. They represent the solution of that problem of nursing which Virchow has discussed so clearly and all the difficulties of which he recognized in detail. Under these circumstances one of the most interesting features of the recent history of medicine in America is the number of Sisters hospitals that have been established. Nearly everywhere every town of any size has one, most of the large cities have several. We have tried them faithfully and they have not been found wanting. During the epidemics of typhus and cholera in our Northern cities, as of yellow fever at the South, the Sisters as nurses showed the pure precious metal that they were made of. When smallpox broke out in New York, six Sisters of Charity went over and nursed the smallpox patients on North Brother Island. During one typhus epidemic St. Vincent's Hospital had its rooms and wards and halls crowded with patients, and the nursing Sisters slept wherever they could put a shakedown on the floor. During the Civil War Dr. S. Weir Mitchell once said that the society women seeking notoriety who came to nurse the soldiers were often a nuisance; the Sisters of Charity were a precious auxiliary, and the only trouble was that we did not have more of them. Dr. John S. Billings, in charge of a large

hospital in Washington, tells how finely the Sisters did their work.

You can understand then how glad I am to be with you at the initiation of a movement for another Sisters Hospital in Philadelphia. We can scarcely have too many of them. We are reducing the death rate, but that only makes people live longer and eventually require more hospital care than before. Don't be afraid that we shall sometimes find ourselves with surplus hospitals on our hands, at least not if our population keeps up. You are organizing here one of the fine old institutions tried by hundreds of years of human experience and found indeed to be good. You can be quite sure that there is probably no mode of real charity so effective for the alleviation of human suffering as a Sisters Hospital. God speed your work!

I have to congratulate you on the fact that my dear old teachers, the Sisters of Mercy, are to have charge of your hospital, for there is nothing that I am prouder of than that I am a "Mercy boy," having gone to school to them first when I was little more than ten. I have been closely in touch with their work ever since and I know how much good they are doing. I am familiar with their great Mercy Hospital in Pittsburgh and am confident that there could not be better management for a hospital for the poor than that afforded by their institute. More than once I have taken part in hospital occasions of one kind or another at the Mercy Hospital in Wilkes-Barre, where their work means so much. I am very glad that Philadelphia is to have the benefit of their trained helpfulness.

A well-known American writer, discussing America's greatest need, declared in the *Youth's Companion* the other day that "what we need most East and West is God. To the great

mass of the American people God is not a real thing. They name His name with reverence, they respect the traditions that their fathers have handed down to them, but for themselves they do not attempt to look farther than the hurry and the splendor and the business and the casual honesty of this world." This worldliness has become the rule. There is no better antidote for it, and the unfortunate sordidness and selfishness quite inevitably associated with it, than the presence of institutions in our midst in which noble women, without any thought of personal profit, here and now devote their lives and find their happiness in the care for others with altogether other-worldly motives. Is it any wonder, then, that I say God speed to your work, for it is a great social influence as well as a work of charity?

THE TESTIMONY OF REASON TO THE IMMORTALITY OF THE SOUL

ADDRESS BY THE REV. JOHN J. FORD, S.J.

THE soul's immortality has been the favorite theme of the serious of all ages. Nor is it strange, for on this issue hang the dignity and destiny and duty of mankind — all its brightest hopes and sweetest consolations in distress.

Interesting and important, however, as the question of immortality has always been, it has received new interest and importance in our day from the glamour thrown on its denial by what it is the fashion to call "modern science."

She whose votaries so style her would have us believe "that soul and body are not two distinct things, but merely two aspects, sides, or phases of one and the same thing; that mind is nothing but matter delicately organized; that thought and volition are functions of the brain; and so when the brain dies, we wholly die. This," she adds, "is the grand discovery of the times, and the opposite doctrine is a thing of the past."

Alas for the masses in particular, born to toil and suffer, if they are to live and die on this gospel, the last word of which in practice is wealth, physical comfort, self; a gospel sad enough in any age of the world, saddest in this when the most notable result of our much vaunted progress is to make life softer for the few, but ever harder for the many, to reduce the workman to a mere machine, wearing out his life to turn out luxuries which he may never share himself.

Well, however, for humanity that nature has not left a

truth of such moment to the airy speculations of would-be science or scientists, but has written it deep on the tablets of the minds and hearts of all.

If the materialist cannot read it there, it is because his dim horizon is bounded by the span of the physical order. Nothing for him is real unless it fall under the touch of his senses. To this test he subjects the mind of man, and as no process of the laboratory, no keenness of the dissecting knife, no power of the microscope will lay bare its simplicity and spirituality, he triumphantly concludes that it is not simple, not spiritual, and therefore not immortal. His way of reasoning forcibly recalls that of the atheist, who, on the kindred subject of the existence of God, said he had examined the sea with a plumb-line, the earth with a retort, the sky with a telescope, and the stars with a spectroscope, and because by none of these means he could discover a God, there was no God.

"But," interrupts your materialist, "not merely have our experiments failed to find the seeds of immortality in the human mind, they have gone farther—they have actually found the seeds of mortality. The brain, they have revealed to us, is the seat and organ of thought; by its size, form, and structure mental power may be accurately measured. In childhood and in old age, when the understanding is less vigorous, the brain is smaller than in full-blown manhood or womanhood; in women smaller than in men; smaller in the colored man than in the white. There are certain sets of conceptions which depend so absolutely upon certain portions of the brain that if those portions be removed or injured, the conceptions disappear or are impaired. And to be brief, what more signal proof of the material, and consequently mortal, character of the so-called soul can you have than that the anatomist's scalpel is able to take it away bit by bit?"

This position, however, does not better the case of our adversary. And, first, his unqualified statement of facts is not quite true. The learned Mr. Davis in a recent work proves from a comparison of 1139 skulls, belonging to 133 different races from every part of the world, the fallacy of all theories which connect low intellectual capacity with small brain dimensions. Neither will it do to have recourse to the number and thickness of the folds on the surface of the brain nor to its richness in phosphorus. For in these two respects man is surpassed by proverbially stupid animals; in the first by the ox, and in the second by the sheep and the goose. Moreover, there are many striking instances of intellectual power remaining undiminished or even intensified in extreme old age. Sophocles composed one of the most beautiful of his tragedies at ninety; Plato continued his lofty literary work up to the age of eighty-one; and death, so Cicero tells us, came upon him as he was seated at his desk, pen in hand. Fabius Maximus at eighty saved the Republic of Rome; Humboldt in his seventy-sixth year began the crowning task of his life; Newman and Gladstone were brilliant to the close. Leo XIII when past ninety and Pius X at eighty governed the Catholic Church with admirable wisdom. It has been further shown that in persons who were found after death to have existed with only one-half of the brain, the mental faculties were unimpaired.

But even were all the facts just as they are alleged by our opponent, his inference from them would be false. Doubtless man cannot think without a brain. Doubtless the various developments of intelligence correspond with developments of the brain. Doubtless the removal of a particular portion of the brain or grave injury to it is followed, for a time at least, by the cessation or halting of the faculty of which that portion was the organ or instrument. But it is a strange sort

of logic which pronounces as a necessary conclusion from these facts that the mind is nothing but the brain, and thought and volition acts of the brain. The musician cannot play without an instrument, nor can he produce certain sounds if the notes whereon he would express them are lacking or dumb,

"But his breath is not the flute,
Both together make the music —
Either marred, and all is mute."

The brain is requisite to the action of the intellect, not as the organ that exercises the intellectual act, but as supplying the material on which the intellect works; for without the brain the intellect could neither receive impressions from the outer world nor react upon them, and if it could not lead, the will could not follow. Hence the brain is the instrument of the mind, not the mind itself; it is the condition of thought and volition, not the cause.

How could the brain be the mind? Their properties are so opposed as mutually to exclude each other. This is clearly seen in a familiar fact which has been considered by deep thinkers as the most wonderful fact in the universe. In the act of self-consciousness there is a complete reflection of an invisible agent back upon itself. I make this act, and between myself knowing and myself known there is a perfect identity. I reflecting am the selfsame as I reflected upon. I am at once agent and patient, subject and object. Now an action of this kind is against the very nature of matter. One part of a material substance may be made to act upon another; one atom may attract, repel, or in various ways influence another; but that the same portion of matter, that one and the same atom can act upon itself, can be agent and patient, subject and object

in its own case, is repugnant to all we are taught by common experience or physical science.

To illustrate the point I take this sheet of paper and fold it thus. It bends back upon itself, as you perceive, but by means of its parts; one part leaning against another part, not the whole against the whole. If, then, this unity of agent and patient, of subject and object is so contrary to all the laws of matter, assuredly the act of self-consciousness cannot come from an extended, divisible substance like the brain, but must come from an unextended, indivisible, or simple substance, and that simple substance we term the mind. The brain, then, is not the mind.

But neither is the brain the cause of thought and volition. Water cannot flow higher than its source, and from matter nothing can come but what is material. A sensible faculty can neither create nor represent what is spiritual. The fingers can spread paint over the canvas, can polish the marble, can fashion the letters of the alphabet into an endless variety of combinations; the voice can ring out all the changes of the gamut; the eye can see the colors of a picture, the profile of a statue, the words of a poem or discourse; the ear can catch the notes of a song; the fancy can take in all these sights and sounds, but neither hand nor voice can create, nor eye nor fancy represent that which lies beneath these outward symbols. This the intellect can do. Behind the coloring of painting, the outlines of sculpture, the language of prose and poetry, the harmony of music, the intellect can throw out and gaze upon the grand idea that breathes into them all their life and beauty.

It can strip the image limned upon the imagination of all its hues and look upon it as it stands out in all its pure, immaterial form. It can pass the bounds of time and space, can

penetrate into the essence of things corporeal or spiritual, into the eternal principles of truth and goodness and justice, into the secrets of the Divinity. And what the intellect can apprehend the will can freely desire. It can place its end in the love of the Supreme Being, can refer all to Him, and can withstand whatever power would separate it from that love. It may be allured by the glitter of gold, the charms of pleasure, the mirage of glory, but conquered where it wills to resist, never. Would you use force against it? Not all the tortures malice may invent can hush its noble cry: "I will not." The "Transfiguration" of Raphael, the "Moses" of Michaelangelo, the "Phaedo" of Plato, the "Hamlet" of Shakespeare, the "Summa" of St. Thomas, the "Divina Commedia" of Dante, the "Messiah" of Handel, the sublime "No!" of St. Agnes and St. Pancratius, could these be the product of a little clay, however finely wrought by nature? No, thought and volition cannot come from the brain. The faculties by which they are produced must needs be spiritual, and spiritual, too, must be their root, the soul.

But if the soul is simple and spiritual, it is of its own nature incorruptible. Death is not a state, but an act; not annihilation, but dissolution. It is the severing of the sweet wedlock of soul and body and the extinction of the physical life which sprang from that wedlock. As every schoolboy knows, the material elements of the body undergo after death a slow process of combustion, which we call decomposition, whereby they are transformed.

Now if the soul is simple, it has no parts, and if it has no parts, it cannot be decomposed. Nor can it perish, as in the case of brutes, because of its dependence upon the body. For if the soul is spiritual as well as simple, its dependence is not intrinsic; it depends upon the body in general, and the brain

in particular, as its instrument. Hence when the instrument perishes, the master survives. Men can kill the body, because it is organized matter; they cannot kill the soul, because it is self-subsistent. It is beyond the reach of pistol or dagger and lives on, in spite of the purpose of the self-murderer, a disembodied spirit. By its union with the body it marked the latter as human, dowered it with its being and nature. But now that the tie which bound them is broken, the soul subsists in its own individual essence. It does not, as the materialist holds, go

"To mix forever with the elements,
To be a brother to the insensible rock,
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon."

Nor does it pass into the infinite, as the pantheist dreams, since this would be contrary to the very nature of the infinite. The mode, however, of its action, following the mode of its existence, must be different from that of its present state. Its higher faculties, the intellect and will, for whose exercise it needed remotely the imagery of sense, now attain their objects directly. Freed from the bonds of matter, they are no longer trammelled by the sensible, but are in touch with the supersensible. Naturally, then, or by reason of its own essential constitution, the soul outlives the body and, if destroyed at all, must be destroyed only by annihilation.

And can it be annihilated? That it can is certain, though by nothing less than by infinite power. Annihilation is the reduction of something to nothing; it is the refusal of further creative conservation. He only, therefore, who can call a being out of nothing can call it back to nothing; He only who preserves it in existence can cease to preserve; He only can annihilate.

And will He ever annihilate the soul of man? Deep down in human nature there is a moral law whose imperious dictates are forever and for all. It did not come from custom or education, whose laws are for this or that people, for this or that time. Nor yet from men; for it binds a man as man, and man as man is not below his fellow. He alone could have carved it there who is above man as man, the Author and Lord of human nature, the Supreme Lawgiver — God. But there is no law without a sanction. A legislator who dispensed with all sanction would rightly be taken by young and old not to be in earnest in his command. If, then, God has given a law to man, He must have attached a perfect sanction to that law. Where shall we find that perfect sanction in the present life? Not surely in the distribution of the goods and ills of this world. How many virtuous men meet with continual trials and sufferings during the whole course of their lives! How many wicked men enjoy prosperity to their latest breath! Perhaps in human law? But how many crimes are committed in secret, how many infamies escape the law, and how often does not the law itself serve as a veil to the abuse of human power! Perchance, then, in public opinion? But how many offences public opinion condones it should condemn, and condemns it should condone! That perfect sanction, therefore, will perhaps be found in remorse? But the remorse which follows a sin arises principally from fear of future punishment, just as the peace of a good conscience carries with it an earnest of future recompense. Moreover, sensitiveness of conscience depends on our surroundings, on education, on reflection, and on many other conditions, and therefore its verdicts are variable and unequal and often unjust. In fact the moral sense becomes so dulled by habitual wrong-doing that were conscience our only judge, the greatest sinner would suffer least,

the greatest saint most. Besides, to escape remorse a little poison or a bullet would be sufficient, and then God and society, instead of a guilty man to punish, would have but a corpse.

Most likely, then, the sanction of divine law consists in that peace which accompanies the practice of virtue? But how would he be rewarded who died for virtue's sake? A man is dragged into the presence of a tyrant, who, while barbarously torturing him, exclaims: "Abjure thy faith or die!" and the martyr answers: "I will die," suffers in silence, and dies smiling. Where is his reward? A young soldier is placed in a post of the greatest peril. Were he to leave it, he would be saved. But duty to God, the good name of the army, the honor of his flag, the safety of his country keep him there; he remains and dies at his post. Where is the prize for this hero? Oh, his name will be noised abroad! But to what end do they talk of him and set flowers upon his grave, if that is his goal?

It is only in a future life, therefore, that God's justice can be vindicated, and that future life must be eternal, for the just soul demands unfading bliss as a reward of its perseverance; nor, on the other hand, would any temporal penalty deter sinful man from yielding to the violence of passion. It is fitting, moreover, that the rebellion and ingratitude of a subject against a Lord of infinite majesty should be punished by a penalty finite in intensity, but indefinite in duration.

The natural and universal yearning for illimitable happiness implanted in the human breast by its Creator points to the same conclusion. All men necessarily long to be happy and to be happy forever. But this desire can never be satiated on earth. Earthly happiness is but fleeting, as the gleams of sunshine on a cloudy day; and even were it lasting, it would fail

to satisfy man's heart. Its rays gild only the surface of the soul and enlighten not the gloom within. No, neither riches, which are but a step to higher goods, nor pleasure, which is passing, nor honor, which is in the minds of others, nor science, which but makes him crave for greater knowledge, nor virtue itself, which may be lost, can ever make a man say: "No more." Unless, then, we are prepared to call God cruel as well as unjust, we must admit a future state in which this longing for perfect never-ending happiness can, if one put no obstacle, meet with its proper object — a state where it can be completely satisfied.

And hence belief in immortality has been interwoven in every time and clime with the history of the human race. It is an article of the creed of all humanity. Abraham consoled himself for the sacrifice of Isaac through faith in the resurrection. Job, abandoned by all, comforted himself by the hope of rising from the grave. The Psalmist, the Prophets, all alike sing the delights of the just man and depict the sufferings of the wicked. The Chaldeans believed it was in the stars that man was punished or rewarded; the Egyptians, the Greeks, and the Romans, in their Elysian fields; the Persians, in their Paradise. The catacombs at Rome with their beautiful name, cemeteries or resting places, and their no less beautiful inscriptions, "In peace," "In sleep," "In the sleep of Christ," attest the faith of Christians. The form, indeed, varies, but the belief is, morally speaking, substantially the same the world over. Now a conviction so constant, so universal, so uniform on a subject that so closely concerns him must spring from man's rational nature and consequently must be true.

These, then, are a few of the arguments which reason offers us in favor of immortality. A being is incorruptible if it does

not contain within itself a principle of dissolution; it is practically indestructible if it will resist every force tending to destroy or annihilate it. If to these two qualities it adds life, it is immortal; and such is the human soul. In the language of poetry:

“The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But she shall flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds.”

In this pleasing but awful truth we are all deeply interested. Abolish the dogma of immortality and all that is highest and holiest will vanish forever; religion, science, art, society — all will disappear, the earth will become a den of worse than savage beasts, and life no longer worth the living.

“If we wholly perish with the body,” said the eloquent Massillon, “what an imposture is this whole system of laws, manners, and usages on which human society is founded! If we wholly perish with the body, these maxims of charity, patience, justice, honor, gratitude, and friendship, which sages have taught and good men have practised, what are they but empty words, possessing no real and binding efficacy? Why should we heed them, if in this life only we have hope? Speak not of duty. What can we owe to the dead, to the living, to ourselves, if all *ARE*, or *WILL BE*, nothing? Speak not of morality. It is a mere chimera, a bugbear of human invention if retribution ends with the grave.

“If we must wholly perish, what to us are the sweet ties of kindred? What the tender names of father, mother, child, brother, sister, husband, wife, or friend? The characters of a drama are not more illusive. We have no ancestors, no descendants, since succession cannot be said of nothingness. Would we honor the illustrious dead? How absurd to honor that which has no existence! Would we take thought for posterity? How frivolous to concern ourselves for those whose end, like our own, must soon be annihilation! Have we made a promise? How can it bind nothing to nothing? Perjury is but a jest. The last injunctions of the dying — what sacredness have they more than the last sound of a chord that is snapped, of an instrument that is broken?

“To sum up all: If we must wholly perish, then is obedience to the laws but foolish slavery; rulers and magistrates are but the phantoms which have been raised up by popular imbecility; justice is an unwarrantable infringement upon the liberty of man, an imposition, a usurpation; the law of marriage is a

vain scruple; modesty, a prejudice; honor and probity, such stuff as dreams are made of; and incests, murders, parricides, the most heartless cruelties and the blackest crimes are but the legitimate sports of man's irresponsible nature; while the harsh epithets attached to them are merely such as the policy of legislators has invented, and imposed on the credulity of the people.

"Here is the result to which the boasted philosophy of unbelievers must inevitably lead. Here is that social happiness, that sway of reason, that emancipation from error, of which they eternally prate, as the fruit of their doctrines. Accept their maxims and the whole world falls back into a frightful chaos; and all the relations of life are confounded; and all ideas of vice and virtue are reversed; and the most inviolable laws of society vanish; and all moral discipline perishes; and the government of states and nations has no longer any cement to uphold it; and all the harmony of the body politic becomes discord; and the human race is no more than an assemblage of reckless barbarians, shameless, remorseless, brutal, denaturalized, with no other law than force, no other check than passion, no other bond than irreligion, no other God than self!"

Such would be the world which so-called science would make.
Such would be this world were a belief in the immortality of
the soul to die out of the human heart.

THE CHURCH AND LIBERTY

ADDRESS BY THE HON. FRANCIS E. SLATTERY

THE theme that drives on the orator to breast the uplands of eloquence is Liberty; the mark that attracts his bitterest shafts is Oppression. And all the world in deepest sympathy applauds and hisses, in turn. Freedom's fires always are burning freshly within us. The infant in the cradle chafes under the restraint of its protecting blanket. The toiler of the shop struggles constantly to break the bonds of industrialism that seem to limit his opportunities. The aged man, in his declining years, hopefully looks forward to his approaching release from earthly trials. No individual, whatever the age in which he lives, is without its influence upon his daily life. It is the inspiration of the patriot and no less the slogan of the demagogue.

So it is that many causes, good and bad, are fought in the name of Liberty; so it is that the enemies of the Church use the sacred torch of Freedom with which to fire her stately structures; so it is that we detect in the rumblings of the day the hoarse cries Catholics, slavery, liberty! Many of our opponents are sincere in their cry that the Church is opposed to freedom. Some, knowing better, insist upon it. One and all, they would break the ties that bind us to the Church of Christ. "Forgive them, father, for they know not what they do." They would make us free? We, whom Christ has freed, are to be rescued from the freedom of the Godman's to bask in the sunshine of man's? "Oh, Liberty, what crimes are committed in thy name!"

Are the Church and Liberty incompatible? Does the history of the past justify the assertion that the Church is the foe of human freedom? We shall see.

We are not concerned with the freedom sought by the anarchist, who believes that the individual should not be bound by any law, human or divine. Such freedom means nothing but chaos, for there can be no order without restraint, sanctioned by authority. The spectacle of the anarchist defying all law and hurling bombs in the Cathedral of New York is an unhappy reminder of the unholy character of unbridled freedom.

Nor are we treating with the alleged liberty of the socialist, who aims to escape from the so-called economic slavery of the day by giving all power into collective man, thus substituting for his individual freedom under the present law slavery under a giant master, the State.

We shall deal only with that condition that lies between these two extremes, that recognizes the right of the individual to the free play of his activities, subject, however, to the laws of God and of the State in which he lives. Christian freedom is our concept.

Does the Catholic Church oppose this freedom? Does she wish to control the intellect of man, the will he possesses, and the activities he initiates? Are these criticisms worthy of the few who make them? Are these charges in the weekly sheets of the day founded on facts?

Let history testify. The Church has preached and she has practised. She has enunciated her doctrines and confirmed them by her acts. Has she set up Liberty or enthroned Oppression?

Her very beginning spelled liberty for civilization when her Founder taught the doctrine of the fatherhood of God.

When Christ appeared, man was in the fetters of fatalism, the most horrible of all slaveries. For the most hopeless individual in the world is the man who drifts with the tide of destiny, even as a helpless chip on its undulating way to the sea. He believes that the play of earthly forces of the past controls and determines his actions. To him the word freedom is a meaningless grouping of letters. Let others talk of carving out their own futures. He knows better. He is the creature of chance, the puppet of fate, a helpless bit of dust in the whirlwind of life. Destiny is his master.

Such was the belief of men when Christianity was born. Aristotle and Plato, the great leaders of pre-Christian thinkers, taught and supported it.

Then came Christianity to snap the chains that shackled the individual of those days. It tore aside the veil of fatalism and determinism that shielded the path to eternal reward. It bade man stand erect in the full stature of his dignity as the child of God, exultant, hopeful, and ambitious in the marvellous power that was his from the freeing of his will. Yes, it gave him free will. With one tremendous stroke the Church had broken into a thousand pieces the heaviest chain that ever had bound the human race. Man had thought himself a mere cog in a machine before; now he was completely free. He parted company with the beasts of the field and assumed his rightful position as an intelligent being, free to do or not to do, as his conscience dictated or his desires implored.

Was the Church that worked this mighty miracle then opposed to liberty? Had she not secured for man the greatest of all liberties, from which, indeed, spring all other liberties?

Yet she did not cease with this master stroke. She fought hard and constantly through the succeeding ages to protect this priceless possession from the assaults that were constantly

made upon it, to preserve for civilization complete freedom. This was no idle task. No age was without its assault, until finally the Church had to combat the great leaders of the so-called Reformation, whose attack was largely upon this doctrine and culminated in that bitter book of Luther, "*De Servo Arbitrio*," in which he actually gloats over man's helplessness and slavery. Thus the greatest leader of them all, whose defection in the days of the sixteenth century brought about the sects of to-day, began his apostasy by striving to fasten upon the Church and her followers and upon all mankind the most despairing despotism of destiny.

Who, then, was opposed in those days to freedom? The Catholic Church, which saved man from the fetters of fatalism, or the sect that fought savagely to fasten them upon his will?

And what shall be said of those defenders of economic determinism who make the Church their special object of attack, those valiant expounders of the socialist doctrine that economics only govern our actions, who cry out against the alleged oppression of the great masses of the people and by their own teachings endeavor to make us all slaves?

The world happened, so they say. Then things appeared and man sprang into existence. Like Topsy, we "just grewed." A toss or a pull or a jerk and here we are. And now economics send man bounding on his way, or, it may be, rebounding on his head. A boiled egg in the morning, and he goes cheerily to his work. Perhaps if he had taken the egg raw, he might instead have delivered a philippic against the Catholic Church. Worse than Topsy's fear of the slave-driver's lash, we feel the pull of the string of fate under the spell of economics, guiding our footsteps.

Thus runs their theory. Back again they bid us go, back into the dim ages before Christ; back again into the slavery

of all slaveries, the paralysis of the will. They bid us give up initiative, give up ambition, give up personal responsibility, give up authority, give up law and order, and make Impulse king, with Progress as his jester, and Chaos his kingdom.

Who is, then, the protector of the liberty of all men, the ranter that would rob them of their birthright of free will, or the religious institution that gave it to them and would preserve it for them?

Thus it is plain that the Catholic Church brought about the intellectual freedom of man, a proposition completely confirmed by her teachings and her practices.

But she was concerned as well with his social freedom. Christ taught not only the fatherhood of God, but the brotherhood of man. Equality of individuals was the new principle the Church gave to mankind. It raised the slave to the plane of his master; it made woman the helpmate of man. Did the Church put this principle into effect? Did she use its influence to abolish the evil of slavery? Did she decorate woman with the jewel of chastity?

What does history testify? From the time when the converted Constantine made her free before the laws of Rome, she prepared the way for the eventual freedom of the slaves. She did not begin by declaring all men free, and thus precipitate a bloody warfare between the masters of those early days and their hundreds of thousands of slaves. But, by a series of decrees spread out over the centuries, some alleviating the condition of the slave, others suspending his slavery at various times and in certain sacred places, others still, at opportune moments, enfranchising large groups of slaves, she finally without serious disturbance banished slavery from the States of Europe.

The Church began by insisting that the slave was not differ-

ent from the free man. St. Paul said: "You are all children of God by faith in Jesus Christ. There is neither bond nor free, neither male nor female." There was her doctrine; therein was the goal of her ambition.

Then began her long struggle for ultimate freedom. The decrees of the Councils of the Church in the early centuries immediately succeeding Constantine fairly scintillated with golden words of relief for the slave. She issued edicts at Council after Council from the year 305 to the thirteenth century, and hammered at the evil with powerful strokes of authority until Christian Europe was free. She ordered, for example, that "The Church shall regard the rights of captives as her first care"; again, that "The property of the Church shall be employed for the redemption of captives"; again, that "Those shall be excommunicated who attempt to take away liberty." She further says that "The Church shall defend the unfranchised"; again, "She permits the breaking up of sacred vessels to devote the price of them to the redemption of slaves," and decreed dozens of other progressive measures of alleviation as justice and prudence dictated. She even organized individuals into societies for the sole purpose of giving up their property and their very freedom that others might be free, and by this method freed tens of thousands. Such is the record of the Church in the ancient days of slavery.

She continued this divine work in modern times, as will appear from the Apostolic letters of Pope Gregory XVI, directed against the slave trade and published in the year 1839. There will be found the story of the Church and her struggle for the crushing of slavery wherever it raised its ugly head, a recital that should earn for the Catholic Church the title of "The Promoter and Defender of the Social Liberties of Man."

Need I rehearse her attitude towards woman? What sensible opponent, whether he be fair in his intentions or not, would make so bold as to attempt to rob the Church of the crown she has earned for her glorious work in the elevation of womanhood? The Church found her the plaything of man; she made her his companion. She found woman mistress of his passions; she made her the wife of his bosom. She bade her share with man his joys and sorrows, she gave woman her freedom. Yet the Church had more work to do. Woman could not long remain free if the passions of man were not to be controlled. Back again she would be driven into the mire of immorality, unless impregnable safeguards were thrown around the institution of marriage. What better security for the family, and society of which it is the unit, than the doctrine of "one with one exclusively and forever" applied by the Church itself with all its powerful, sacramental sanction. Against the blandishments of flatterers, against the threats of the mighty, against the assaults of kings, she has stood immovable, yielding not one inch in her nineteen centuries of constant struggle to maintain the sanctity of marriage, to uphold the teaching of her divine Founder, "Whom God hath joined together, let no man put asunder." Yet Protestantism, at the first onrush of the enemy, yields ground and allows Henry VIII to assault the sanctuary of marriage, and lay his defiling hands on the mantle of sanctity that had been tenderly placed round the wife and woman by the defender of her honor and her freedom, the Catholic Church.

Thus it is clear that the Church struggled through the ages to lift the shackles of slavery from the backs of tens of thousands of men and raised to the level of man one-half of Christian society. Is this not the holiest kind of service in the cause of humanity? Is it not service unmatched by any other earthly institution in the cause of liberty?

And now this great institution, that has given of its best to save man from intellectual stagnation and social slavery, is met with the charge that it is a menace to the political liberties of the American people, a foe of the State and a seeker of its power.

Once again the Minuteman is astir in the land. Yet the shot he now fires fails to be heard around the world. It is but a paper-cap explosion that awakens only the echoes in the empty garrets of his personal upper structure. After a strenuous day in the field of civics, sowing secretly the seeds of religious and racial prejudice, his fitful slumbers are disturbed by terrorizing dreams. The Minuteman sees again the lantern in the Old North Church tower, the signal that the dreaded Catholics are coming. He leaps into the saddle of his hobby-horse of hatred and rocks violently to and fro over the highways and byways of imagination, summoning the guardians to the defence of their liberties.

Oh, why does the little man persist in dreaming? Why will he not wake up? He should step out of the land of nod, into the state of realities. We must rouse him. We must dash the cold water of facts into his staring countenance and drive out the creatures of fancy from behind his fevered brow.

No, my dear palpitating patriot, the Church does not pursue you and your liberties. She taught your forebears the meaning of political liberty and democracy and defends them to-day against the onslaughts of you and your kind.

In the very organization of the Church itself the world has seen for centuries a model of orderly democracy. Its consecrated members are elevated from station to station under the principle of election. The highest honor is within the reach of the lowliest born. Its Councils were the great models of representative government and deliberative assembly. *Magna*

Charta itself, with its provisions for trial by jury, *habeas corpus*, taxation by consent, and numerous other reforms, the work of Catholic men under Catholic rule, was but a written summary of only a portion of the liberties of the English people preserved to them by custom and tradition from the days of Edward the Confessor. And these liberties found their origin in the great principles developed by the theologians of the Catholic Church and were injected into the veins of the people by her clergy. It is known of all men that our American common law was drawn almost wholly from the laws obtaining in England at the time of the colonies. Thus it appears that the liberties we Americans hold first in our civic ideals, and which form our proudest boast, found their source and inspiration in the minds and wills of the fathers of the Catholic Church.

The religious institution, therefore, that is charged with an attempt to throttle the sacred liberties of this free people, actually taught the English-speaking world the true meaning of political liberty and developed its expression in the fundamentals of our established law that have made us a genuinely free people. The bud of Catholic ideals of freedom, under the tender and ceaseless care of the Church, finally has matured into the peerless flower of liberty, true Americanism.

Why, then, the charge against the Catholic Church in this country? Is it because her children are violating the past and seeking the dethronement of Liberty in spite of her teachings? Who first established genuine liberty in this land but the Catholic Lord Baltimore? Who risked most in boldly affixing his signature to the Declaration of Independence but the wealthy Catholic patriot, Charles Carroll, of Carrollton? Has the nation ever known a Catholic Benedict Arnold who, by the way, has been aptly termed our first Guardian of Liberty and who justified his treason on the ground that there were "too

many Catholics in the Revolutionary Army"? This same Arnold was cautioned by the great Washington not "to wound the feelings of his Catholic brethren who were so nobly giving their lives for American freedom." Thus we have unassailable evidence, from the man who was a traitor to his country, and from the giant character who is lovingly termed its father, that the Catholics not only were loyal, but that they proved their loyalty by "nobly giving their lives for American freedom." The first commodore of our navy, appointed by Washington, was the Catholic Barry. The first soldier to die for her in the late disturbance in Mexico was the Catholic Haggerty. In the darkest hour of the Revolution, when failure was stalking in the ranks, who brought victory to our arms? Was it not Catholic France that saved our eagle from Protestant England? Where would be our glorious liberty to-day without the Catholic Lafayette, Rochambeau, De Grasse, De Kalb — yes, and Pulaski and Kosciuszko? Facile the pen and eloquent the tongue that would fittingly describe the glorious sacrifices of Catholics that this nation might live and prosper.

The children of the Church have labored always to secure to Americans the greatest measure of liberty. Yet this very liberty they nurtured for the Republic is denied them by many of its misguided or malicious citizens. These organizations, that appropriate the name of liberty to conceal their denial of it to their fellow citizens of the Catholic faith, ought to profit by the words of the great Cardinal Newman: "Not a man in Europe now who talks bravely against the Church but owes it to the Church that he can talk at all."

The Church is not alarmed by these petty persecutors with all their volumes of disproven charges dug from the intellectual dumps of bygone centuries. Her armor of truth has seen a thousand arrows of falsehood fall harmless to the earth. She

has seen these same shafts retrieved repeatedly by her antagonists of succeeding generations, and shot again and again at her invincible shield. And even in this age of supposedly closer union among men, she beholds again the familiar onslaught, still undismayed. For Christ has said: "The gates of hell shall not prevail against her."

Unmindful of the ingratitude of men, she still labors for their welfare. Not the faith is threatened, but the institutions of civilization. Christianity, which is the basis of society, is fighting with its back to the wall. Behind all these societies with patriotic titles and un-American purposes is seen the supreme organization of them all, the secret promoter of their activities. Its home is in another land, its field of operations in all lands, its one object not merely the overthrow of the Catholic Church, but the uprooting of the Christian faith from the human race. Atheism is its creed and a Godless world its goal. We saw its workings in tortured France which, thank God, under the spur of a national calamity once again embraces the true faith. We saw suffering Portugal; we now see unhappy Mexico, under our limited protection, where the violation of many religious women does not match, in the eyes of our officials, the mere detention of a single missionary in Turkey some years ago; helpless, hopeless Mexico, where anarchy reigns supreme and genuine liberty is but a memory.

Atheism is the issue before the nation to-day. To stem its tide is the work, not of the Catholic Church alone, but of all who believe in God and in the freedom to worship Him without let or hindrance.

Let atheism make its deadly way into the institutions of our country and the clouds of destruction will begin to gather in the heavens; remove the prop of authority that rests upon God, and the nation will crumble, even as the house built upon

the quicksands. Yet the Church itself will live on down through the ages to the end of time, as Christ has said, "even to the consummation of the world."

Let us all rise to our full responsibilities as Christian men, let us rally to the support of the Church in the great fight she is now making for the homes and families and the nations of the civilized world. Let us rouse ourselves from the lethargy of indifference to become militant defenders of the faith of our fathers and the liberties of the people.

In the beginning, the Catholic Church gave freedom to the will of man. She now fights the spread of atheism, which is a denial of man's free will. Freedom is her theme now, as it has been from the beginning.

Well might she appropriate to herself the words written by Boyle O'Reilly for the dedication of the Statue of Liberty:

"I am Liberty — God's daughter!
My symbols — a law and a torch;
Not a sword to threaten slaughter;
Nor a flame to dazzle or scorch;
But a light that the world may see;
And a truth that shall make men free."

THE NEED OF RELIGION IN MODERN LIFE

DISCOURSE BY THE REV. THOMAS G. RING

THERE are transcendent moments in the lives of all, when the mystery of life hangs heavy on our souls, when, torn by strong emotion, we slip the moorings of our routine existence and are carried along at the mercy of the rude stream of life, adrift and alone. We may have bade farewell, a long farewell, to youthful home or native land; we may have clasped convulsively the dying hand of a beloved parent or a favorite child; we may have looked hopelessly out from a life imprisonment in a youthful body now shattered or decayed; we may have felt the blush of shame mantling our cheek when some secret sin was bared to public view; we may have seen our lifelong dream of happiness fading like the mist as the weary years came creeping on. In such moments, when the glamour of life seemed scattered, we, too, could say of the world:

“ I saw with the eyes of an Adam,
As he stood in the starlight lone,
An exile from Eden, a traveller
Across life's narrow zone;
I saw with the eyes of a Moses,
As he stood on Nebo's height,
And beheld, ere he sank in his last long sleep,
The Land of Promise bright.

“ I saw with the eyes of an Abram,
As at dead of night he did rise,
And go forth to the mountain appointed,
His son to sacrifice:
I saw with the eyes of a Jacob,
Eyes blinded with tears, as he stood
With the coat of his absent boy in his hands,
Dark stained with clots of blood.

"I saw as did Jeremiah,
As he sat outside the wall,
And bemoaned his people's exile,
And the Holy City's fall :
I saw as did the Messiah,
As he wept in the Garden's gloom,
O'er the sin of the City, the sins of men,
And o'er many's eternal doom."

Yes, in such moments "we look before and after, and pine for what is not." We think upon the days of old and there wakes in us the sense of life's futility; we have in mind the eternal years; then stirs the feeling infinite; and we say: "If I should die to-night, why did I sweat and groan under life's weary load, yet so seldom dread that something after death, that undiscovered country from whose bourne no traveller returns? If I should die to-night, why did I lay up much goods for many years, and now have to answer the summons: 'Thou fool, this night do they require thy soul of thee'? If I should die to-night, what doth it profit me now if I have gained the whole world, or what exchange can I make for my soul beyond the tomb?" Yes, eternity or time, that is the question. Whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune here below, while we lay up treasures of soul which neither rust can consume nor moths destroy, or whether to snatch from Time her fleeting pleasures and transient joys and jump the life to come. Yes, eternity or time — on which side do we strike the balance? If we should die to-night, are we saved?

If not, why? Because we do not think upon the days of old, we have not in mind the eternal years; we do not meditate in the night with our own hearts; we do not exercise our souls in the way of truth; we do not sweep our spirit of its fond dreams, pet delusions, secret motives, hidden desires; we do not

face fully the problem of life, which is to choose between God and the world, eternity and time, future gain and present loss. Yes, the world is too much with us, and so we do not say to God: Behold, I come. Thus "with desolation is all the land made desolate, because there is none that considereth in the heart." Let us then transcend our usual thoughts and, as if we should die to-night, look back like an Adam on our lost Eden of youthful innocence, and look forward like a Moses upon the Promised Land of spiritual plenty. Let us bemoan like a Jacob the bloodstains of guilt on our many colored cloak of passion and bewail like a Jeremiah our banishment from the Jerusalem of spiritual peace. Let us sacrifice like an Abraham our brain-children of worldly hopes and ideals and weep with Christ in our Gethsemane of earthly trial over our wilful blindness and hardness of heart.

I thought upon the days of old, and what do they teach?

"What am I when swift fancies show
The earth a hundred years ago?
Hills, mountains, valleys, seas and skies,
Republics, kingdoms, empires rise
With men in billions 'fore mine eyes!
A world of beings! 'Mong whom where
Am I? A breath of languid air,
A scendent mote, a tiny grist,
A shadow of a shaded form,
A raindrop driven before the storm,
Are more than I, for they exist:
Whilst who of all humanity
Did then or know or reck of me?
Now I exist! The same 's been said
By countless millions, 'mongst the dead."

Yes, the past teaches us the vanity of human wishes. For as unnumbered men once trod the earth in eager search of happiness and now lie mouldering in the silent dust, so we too shall one day sleep in dull, cold marble or in the dusty earth and shall be forgotten as are they.

"The days of old had no thought of me,
Is the song of the human race;
I'm a grain of sand on the shore of time
Stretching back to eternal space;
I'm a drop of water in the ocean of life,
Rolling toward an eternal shore;
A thread in the warp of great Nature's loom;
A heartbeat that's felt no more."

I was not; I shall cease to be; I am therefore not necessary in the world; I am not myself the reason of my existence; I needed some power to call me into life, some power to uphold me lest I crumble into dust. Shall I call that power God?

Strange perversity of human reason, that there are men who will not say in humble submission: "My God." There was a school of philosophers, styled materialists, flourishing some years ago, hailed in their times as its brightest luminaries, who taught that man descended body and soul from some lower animal and could be traced back through varying stages of animal and plant life till he first rose, by mere natural force, a living thing, from out the lifeless dust. They robbed man of a soul and the world of a God. And for what? Did they bring happiness to men? Denying God's sovereignty and making man a law unto himself, they would unteach mankind the meaning of self-sacrifice; would bid us indulge ourselves to the full in all our nature craves; would tell us to eat, drink, and be merry, for to-morrow we die. But for whom is such a message? How few are there who have sufficient means to give themselves unrestrainedly to self-indulgence! And are they satisfied? They perhaps least. But what a message this to offer to the poor man in his hovel, to the sick man on his bed of pain, to the slandered man in the face of public ignominy. What a message this to whisper in the ear of the dying or to speak to the mourner at the grave. Better indeed we were

the mere animals they would have us believe; yea, better we had never been born. Away, then, with such teaching! They cannot persuade us that we are mere brothers of the clod and the stone, mere flotsam thrown up by the ocean of chance, poor pensioners on the bounties of an hour, heirs of a time-walled destiny.

And so a new group of philosophers, styled agnostics, cast about for some other system that would acknowledge God as the Creator, but would rob Him still of sovereignty in His universe. There is a God, they say, but whether He be a personal, intelligent Being, a Lawgiver, Rewarder, and Punisher, we know not. Of this science can tell us naught, and so to Him we can owe no reasonable service. As far as we know He made us simply to work out our own happiness in this world without any thought of Him or of a future world. Our religion, then, must be the religion of man; our duty, to work for the uplift of the race, to strive by our goodness to make this world a better place to live in. This is the religion of the world to-day. But does it satisfy? Can it make us happy? That I should love my neighbor as myself is true, but it spells sacrifice. Why, then, if there be no happiness beyond the tomb, which I can be reasonably certain of and work for, should I sacrifice my present pleasure to further the future happiness of the race? Why, if we all have an equal right to the means of present happiness, should you say to me: "Thou shalt not take thy neighbor's goods" when he has more than enough and I have little or nothing? Why, if I avoid open crime which might injure my neighbor, should I hesitate to revel in such secret sin as would harm not even myself in this world? And if all this be true, who shall stay the hand of the despoiler, the arm of the violent, the career of the profaner of a home's sanctity, the vengeance cry of the downtrodden prole-

tarian who eats his scanty bread in his very death sweat, with preachments about the progress of the race? Yes, why the social unrest of to-day if it be not because men have plucked faith out of the heart of the multitude and have flaunted the all-importance of this life before their eyes? Away then, too, with such flimsy theories; there are more things in heaven and earth than are dreamed of in such philosophy, and right reason shall one day rise up and scourge from out the temple of truth these changers of the false coin of happiness.

But why preach against them to you who believe them not? Because their theories are the nostrums of your quack prophet on the street corners; they are the mental pabulum offered by your Tennysonian poet and Spencerian thinker; and their thoughts and purposes you may unconsciously assimilate. Again, why? Because I would have you anchor your souls in this thought: When doubts against faith arise, and arise they may in your hour of misery and pain, let this stay you: though faith has its mysteries and leaves the way of life seemingly dark and dreary, there is nothing to which you can turn for light and cheer that makes not life a darker mystery and the world a lonelier grave. Yes, we can but say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life."

And now I address myself to you, O Christian, and ask you, what theory of life is yours? What does faith teach you as you think upon the days of old? You say that, as you were not and shall one day cease to be, you must acknowledge your dependency upon God, the intelligent Author of the universe, your Creator, Lord, and Judge. You say that, as this life is but a prelude to the next, you must seek your happiness not in the self-indulgence of sin, but in the religion of self-sacrifice. You say that, as virtue cannot be its own reward, you

are inspired to the sacrifice of virtue by the all-sufficient motive of a future reward. You say this, but is it true? Test your theory in terms of practical life; look down the dim vista of the past and see if Christians live by faith and sacrifice.

“ Does faith bring happiness? There’s the rub,
For a world distraught, awry.
Do not Christians glean in the fields of self
The husks of joy they decry?
Tho’ they ’re weak from the offal-food of lust,
Tho’ they ’re narrowed by heartless gold,
Tho’ they ’re cold and bleeding on the peaks of fame,
We ’ve no happiness there they hold.
Tho’ the poor in spirit, the pure of heart,
The sorrowing, meek, and just,
By their creed are blest, yet they write it not
In their hearts, but in the dust.”

What, then, of your vaunted faith, O Christian? Is it practical? Will men seek happiness by its rule and measure? Let your own life answer. Have you sought what your faith teaches you is good, and borne what faith tells you is only apparent evil? If you should die to-night, what exchange could you make for your soul to redeem it from the hand of God? You have prayed: Hallowed be Thy name; but have you not, perhaps, sought in deed the highest pinnacle on the temple of human glory? You have prayed: Thy kingdom come; but have you not, perhaps, adored self on the mountain of worldly wealth? You have prayed: Thy will be done; but have you not, perhaps, wilfully sown the cockle of sensuality in your hearts? You have prayed: Give us this day our daily bread; but have you not, perhaps, offered your neighbor the stone of violence and evil words? And how have you borne the ills of life? In your hour of pain or sorrow or shame have you prayed: Father, Thy will be done? or have you rather said: Let this chalice pass from me: not Thy will, but mine, be done?

But now you would protest, because I blame faith and not free will for your failure to attain to happiness. But I answer you, even if you have made practice square with faith, even if you have sought the good and borne with evil as faith directs, can you be happy, satisfied?

“ Can faith, if obeyed, be its own reward?
Can it satisfy the heart?
Can it banish sickness, or grief of soul,
Or delay the hour to depart?

Again, then, what of your vaunted faith, O Christian? Does it, in truth, fail to give that happiness we crave in our every conscious act? Yes, let us boldly acknowledge it: life is still a mystery; happiness is not ours.

“ God never made us for happiness here,
But to wait the hour to depart.”

Such is the lesson of the past.

To know life, then, we must not only think upon the days of old, but we must have in mind the eternal years. There is no reasonable motive for self-sacrifice in life — and who can escape that? — except in the hope of a blessed life hereafter. For happiness is “ far beyond the clouds, and beyond the tomb; it is there, it is there, my child.” For what is happiness? It is, as you know, complete rest in the satisfaction of all we crave. Now the body craves pleasure, but reason seeks to curb bodily desire, and so we have that internal war which shall end only in the tomb. The soul drives the body to action, but there is the daily wear and tear of the flesh, and we never rest satisfied with results; we build no bridge for the sake of building it. And the soul thinks for the sake of thought, for the delight it takes in the beauty of truth, but we cannot always be contemplating, and we know so little truth. Yes, happiness can be found only in eternity, in the unending and perfect

vision of infinite Truth and Beauty, God — a vision wherein the soul's joy pours itself out into the body and so satisfies our every longing. This is the heaven of the Christians, which we behold in hope, as we have in mind the eternal years.

But what of the years to come here below? Is there naught of happiness, no foretaste of eternal joy, promised here by our faith? Yes, there is that message from heaven, proclaimed by the angels at Christ's birth, which has come sounding down the ages as the sweetest hope of sorrow-laden humanity, and which shall go on reverberating through the world till the crack of doom: "Peace on earth to men of good will." Yes, peace is the gift of Christ. Peace with yourselves. For, though the flesh lusteth against the spirit and the spirit against the flesh, there is a sweeter, more lasting joy in virtuous self-denial than in the momentary delirium of self-indulgence, whose end is remorse, despair. Peace with our neighbor. For, though man is pitted against man in the struggle of life, there is a sweeter joy in poverty, humility, and meekness of spirit than in the mad struggle to stand alone on the heights of worldly eminence. Peace with God. For, though man feels a quenchless desire to explore the unknown regions of truth, there is a sweeter joy in the humble prayer of faith than in the restless, uncertain delving of the proud philosopher. Yes, faith, and faith alone, explains life, it inspires a reasonable self-sacrifice, and it offers a peace which surpasseth all understanding. We have finished our course; we have explained life.

We thought upon the days of old, and we learned our absolute dependence upon God the Creator, learned our duty to render Him reasonable service, and our need to weep with Christ in life's Gethsemane over our frequent follies and years of sin. We had in mind the eternal years and were inspired

to deny ourselves and our worldly desires by the promise of a peace which the world cannot give, and to take up the cross of life by the hope of following Christ hereafter into happiness unending, immeasurable. We meditated in the night with our own hearts and were lifted up by our solemn night-thoughts above the hurly-burly of our working-day existence. We were exercised, drilled in that fundamental truth we learned in our childhood catechism: Man was created by God to know Him, to love Him, and to serve Him in this world, and thereby be happy with Him forever in the next. We swept our spirit; swept away the dust of passion and the mire of earthly affections whence germinate spiritual weakness and decay; swept them clean for the reception of grace, by which we can say to God: "Behold I come." We know how the heroes of faith, the saints, answered that call of grace. St. Anthony of the Desert one day entered a church and heard these words of the Gospel being read: "Go, sell all thou hast and give to the poor, and thou shalt have treasure in heaven." He took the words literally and said: "Behold, I come"; and he became a saint. St. Augustine, on the occasion of his conversion, was sitting in solitude when he heard a voice saying: "Take up and read; take up and read"; and he opened the Scriptures, which lay beside him, and he saw the words: "Not in reveling and drunkenness, not in chamberings and impurities, not in strifes and envies but put ye on the Lord Jesus Christ." He took the words literally and said: "Behold I come"; and he became a saint. St. Francis Xavier was saluted by St. Ignatius of Loyola, each time they met, with the words: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" Finally the thought struck home; he took the words literally and said: "Behold I come"; and he became a saint. You may not answer the call of God as

heroically as did these great men, but you can at least strive to catch their spirit and answer, even if it be from afar: "Behold, I come: I come from the East of my self-indulgence to offer to the King of life the gold of charity, the incense of prayer, and the myrrh of mortification. I come to Him who said: 'Follow me, for my yoke is sweet and my burden is light, and you shall find rest to your souls'; the rest of peace here and the eternal rest hereafter which shall be ours when we hear his last call: 'Come, ye blessed of my Father.'"

THE PAPACY AND WORLD PEACE

BY THE HON. MICHAEL J. RYAN

As representatives of a great fraternal organization you have assembled in your splendid numbers at this formal public opening of your annual convention.

, For a generation you have quietly and unostentatiously pursued the even tenor of your ways — ways that, guided by the precepts of your holy religion, have led through boundless fields of kindness and charity and have made real, as the bone of your bone and the flesh of your flesh, the vital principles of your ancient Church: love of your neighbor, love of your country, and love of your God.

Though your society messages in its distinctive name kinship with and memory and affection for the fatherland, yet we meet to-night and we live our whole existence in this mighty Republic, founded, built, and preserved by the sacrifices and valor of our fathers, as Americans; and measured by any test, we deny to any claimant priority of title.

More than one hundred and forty years ago, before the Declaration of Independence had been written, Thomas Paine, in his great essay, *Common Sense*, declared: "Europe, not England, is the Mother Country of America." That statement was true then and is vastly truer now, and the infamous attempts which are being made to link this Republic in an unholy alliance with the nation that "ravaged our coasts, plundered our towns, and destroyed the lives of our people"; that burned the capitol in Washington in 1814 and destroyed the

records of the infant Government; that encouraged Texas to refuse to enter the Union and urged it to set up as an independent State; that recognized the Southern Confederacy as a belligerent and supplied it with the guns, the bullets, and the munitions of war to destroy the Union; that vilified Lincoln even to the morning of his martyrdom; that through its pirate privateers like the Alabama and the Florida swept our merchant marine from the seas and robbed us of the carrying trade of the world — those infamous attempts at alliance, repugnant to the patriotism of the great heart of the overwhelming masses of the plain people of America, will fail; and remembering the injunctions of Washington and Jefferson, America will pursue untrammelled its way of righteousness and peace and independence.

Your convention assembles in sorrow. While your homes, your fortunes, your interests, and your futures are here, yet linked by ties of human affection your hearts go out to the battlefields of Europe and you grieve with German mother for German son and German brother and German father, dead in French valley or on Russian plain. The mystic chords of memory are touched, and none more fervently than you can send up your prayers that this chalice of suffering shall pass away and that God in His mercy shall give to all His people peace.

“Oh, the depths of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways. For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given unto Him and recompense shall be made him. For of Him and by Him and in Him are all things; to Him be glory forever.”

Friends, the world is looking at the mightiest conflict that

God's sun has ever shone upon. Battles have been and are being fought upon the seas and soils of four continents. In the air and beneath the waters the conflict rages. Forces, weapons, and energies unknown until now are invoked and millions of men in death grapple give the living lie to the teachings of the gentle Christ.

Yet is not this struggle of the Titans but a consummation and logical ending to what is called the "modern progress" of the recent years, with its deifying of science and materialism and its studied indifference to the commandments of God?

Canon Barry has recently written :

"In the most enlightened age since civilization began, man has forgotten God. The world has denied its Creator. The nineteenth century, into which most of us now living were born, put God aside. Some men were atheists, more were agnostics; millions upon millions did not care whether God was or was not, whether they themselves were more than machines doomed like the beasts to perish, whether right differed from wrong except in name. Profit and pleasure were the only things worth seeking; heaven and hell were fairy tales. Such has been the great deadly sin of modern nations with its consequences clear as the sun. Luxury and frivolity, moral decay, an infected society, an art and literature abounding in shameful fancies, a world on the down grade."

And now there has followed this cataclysm, and with armies and peoples and nations and races on the threshold of eternity there has come a resurgence of the flood tides of faith, and men are turning their agonized gaze upon the Man-God throned upon Calvary. The wellsprings of devotion are gushing again, and in the plenitude of their sorrows their hearts are being warmed with the hot red tide of the sacred Blood of the Jesus, whose miracle birth was heralded by the angel choir's message of "Peace on earth to men of good will," and who dying in His agony for all mankind—the bond, the free, the Jew, the Gentile, the Roman, the barbarian—prayed: "Father, forgive them, for they know not what they do."

"Restore all things to Christ" is the aim of the Catholic Church. It teaches the oneness and the unity of all mankind. It teaches the equality and nobility of all the sons of men, for to it all men are brethren and all are sons of the common Father. It teaches everywhere and always — to-day, yesterday, and forever — the same Gospel of its God Founder. Its altar stones are planted in every land, and the incense of its Sacrifice mounts upward in every clime. In unbroken line for nearly two thousand years it traces back to Deity, and from God the mandate came in obedience to which it has never faltered: "Go, teach all nations, baptizing in the name of the Father, the Son, and the Holy Ghost." It has seen empires, nations, and dynasties rise and fall, thrones crumble, and whole races and peoples disappear; and blazing in living fire through the ages, century after century attesting more strongly its truth, is His promise — against it the "Gates of hell shall not prevail" and "Behold, I am with you all days, even to the consummation of the world."

The sermon on the mount it has sought to make through all its history the life-guiding creed: "As you would that men should do unto you, do you unto them in like manner"; and man's duty it sums up: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength, and thou shalt love thy neighbor as thyself."

Peter, the first of the Popes, raised his voice in protest against the vices of imperial Rome, and though martyrdom was his portion and the catacombs the refuge of the faithful, the power of the Cæsars crumbled and the Cross rose in triumph. Down through the centuries it has sought to draw the souls of men to God. Its appeals have been to the individual and its battlegrounds have been the human conscience and the human heart. It has been the barrier against tyranny and

oppression, and it has lifted up the minds and hopes of men and centred their affections upon the things of the spirit. In the ages gone it could proclaim and enforce among warring nations its "truce of God," and at the sound of its angelus bells contending warriors in every land dropped for a time at least the sword and sank upon their knees to pray. The savage barbarian, triumphant in his desolating march, it converted into an instrument of beneficence, and in countless lands during the myriad years its apostles, its missionaries, its soldiers of the Cross have stirred the imaginations, aroused the enthusiasms, fired and sustained the faith through all the world, and undaunted, unwearied, unfaltering have preached the doctrine of the Communion of Saints in the true spirit of a universal brotherhood of peace and good-will, with hearts linked indestructibly by ties of unfaltering affection to the Regent on Earth of the Christ whose saving grace and noblest purpose is the progress of humanity through peace.

In our days, as of old, the Fisherman at the helm of the Barque of Peter steers true. Twenty-one years ago the great Leo XIII wrote: "The Church is the inspirer of concord between the princes and the people." Five years later, when the Queen of Holland invited him to send a representative to the first Hague Peace Conference and to give to the undertaking of the Powers "his moral support," he answered: "It is my special function not only to lend moral support to the work of pacification, but effectively to coöperate in it."

Italy and England protested effectually against his admission to the Conference and so excluded the Vice-Regent of the Prince of Peace from participation in its Councils, but all undismayed by their hypocrisy and pettiness, Leo XIII, whose predecessors had seen the rise of Italy and England and whose successors will see the fall of both, proclaimed to

the Consistory of Cardinals in 1900: "The religious authority is in its very nature equitable and disinterested; and that is why it is efficacious in bringing into operation a true peace among men not only in the domain of conscience, but also in public and social spheres, to the extent to which its influence is allowed to make itself felt. The action of religious authority has never failed to be of public benefit, whenever it has intervened in the great affairs of the world."

At the call of Germany he acted as international arbitrator in the dispute with Spain in the matter of the Carolina Islands, and again, when the two Republics of South America submitted to him their warring claims and in commemoration of a perpetual peace erected on the highest peak of their Andean boundary line the great statue of Christ, he helped to prove, as he phrased it, that "the power with which we are endowed by its very nature extends to all times and places."

Benedict XV is the latest in the long line of sovereign pontiffs. In the desperation of their malignancy and in their programme of truth distortion to poison the mind of America, false statements are ascribed to the Pope and attempts made to align him upon one side of this mighty conflict. You and I, without other responsibility than our loyal allegiance to our country, may give voice to our sentiments if we will and may be governed therein by our passions and our prejudices, but the Sovereign Pontiff is a power apart and above. His spiritual children battle in every army. They are dying everywhere the armed hosts face each other, and his great heart is torn by the woes of all his human family. He will hold the scales of justice even, and from his lips will fall no word that will further intensify men's hatreds and passions and so prevent the word of peace from falling upon receptive ears in the coming day when that word may be spoken with effect.

With him there will be no sham neutrality, but open-minded, forgiving, kindly, to him the war-weary nations will turn with respect and confidence, for in him they will see Christ's Vicar upon Earth — that Christ from whom their hearts have been so long estranged and that Christ who measures man's iniquities not by fallible human judgments, but, sifting to the heart's core, punishes out of the abundance of His mercy.

And so in all reverence, springing from what race we may, let us as Americans pray that God shall keep from us the blighting ravages of war; that this great conflict shall be the last that will afflict men; that nobler tribunals than that of passion's arbitrament shall be devised to settle even nations' ambitions; that humanity shall be purified and ennobled by the bloody sacrifice it is making; and that sustained and soothed by the trust in the new old faith which is stirring everywhere in the hearts of men, the world shall be brought nearer to the throne of the God who made it.

THE BIBLE AND THE CATHOLIC CHURCH

ADDRESS TO A NON-CATHOLIC AUDIENCE

BY THE REV. J. A. M. GILLIS, A.M.

I HAVE to speak on a subject most dear to every Christian; a subject with which are associated the most valued and the most cherished recollections which ever touched the heart of man; a subject so vast, so deep, so comprehensive that, like a broad and mighty ocean, it reaches from the limits of time to the limits of eternity. In a word, I have to open the Book of God and unfold the teaching of the Catholic Church touching the sacred volume.

Catholics are accused of not reading the Bible; Catholics are accused of trying to do away with the Bible; Catholics are accused of being the enemy of the Bible. This accusation appears to us, to say the least, most astonishing. For over fifteen hundred years — a long time, even in the annals of the world — the Catholic Church alone, save the scattered remnants of the once proud and history-making Hebrew nation, scattered far and wide through every land and clime, without a home or a fatherland, who treasured as precious relics copies of the Ancient Law — the Catholic Church alone was the custodian of the sacred volume.

The liturgy of the Mass, which is said in every Catholic church, in every age since the days of the apostles, and in every land, keeping time with the hours, from the rising of the sun to its going down in the prophetic words of Malachias, is made up almost entirely of the most beautiful and most touch-

ing passages of Holy Scripture. The Breviary, that the priest reads every day and which is the prayer of his sacred office, is, with short passages from the lives of the saints, a collection of psalms and lessons taken from Sacred Writ. Indeed, from the day on which he enters the theological seminary to prepare himself for his exalted office, the priest lives in an atmosphere of Scripture.

An expression of the doctrine which will be admitted by the bulk of believing non-Catholics is found in the sixth of the Thirty-nine Articles of Religion of the Established Church of England. This article says:

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of Faith or be thought requisite or necessary for salvation."

The same rule of faith is expressed by Chillingworth in the oft-quoted words: "The Bible, and the Bible only, is the religion of Protestants."

The doctrine of the Catholic Church on this subject is given in the definition of the Council of Trent:

"The sacred and holy oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same three Legates of the Apostolic See presiding therein — keeping this always in view, that errors being removed, the purity itself of the Gospel is preserved in the Church, which [Gospel] before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with His own mouth, and then commanded to be preached by His Apostles to every creature, as the fountain of all, both saving truth and moral discipline, are contained in the written books and the unwritten traditions, which received by the Apostles from the mouth of Jesus Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us transmitted as it were from hand to hand [the Synod] following the examples of the orthodox Fathers receives and venerates with an equal affection of piety and reverence all the books, both of the Old and the New Testament — seeing that the one God is the Author of both — as also the said Traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by continuous succession."

It is thus to be observed that the Protestant rule of faith is based entirely on the all-sufficiency of the Bible as the repository of sacred teaching, wherein alone are contained all the sacred truths which are to be believed as requisite and necessary for salvation. On the other hand the Catholic Church, acting upon the methods of teaching of her Divine Founder, has always regarded with equal authority the written Word of God as contained in all the books, both of the Old and the New Testament, God being the author of both, and the unwritten Word — the sacred traditions, first spoken by Christ Himself or dictated by the Holy Ghost and transmitted by continuous succession from apostolic days. To accept with equal authority and with equal reverence and affection both the written and the unwritten Word of God, as the same have been revealed through the course of ages, unfolding to man the mysteries of faith, is the only method of acceptance of divine truth which bears upon it the impress of divine authority.

Christ appealed to the Scriptures, but it was to give testimony of Him and of the truths which He taught, which were to be believed independently of and superadded to scriptural teaching. Of this we have an example in St. John v, 39 ff.: “Search the Scriptures, for you think in them to have life everlasting; and the same are they who give testimony of me. . . . For if you did believe Moses, you would perhaps believe me also. For he wrote of me.” Here Christ refers His hearers to the Scriptures, but only that they might believe in Him of whom the Scriptures gave testimony. His teaching, however, He did not confine to what was written on the sacred pages. Indeed, as in His sublime discourse in the sermon on the mount, He taught a new and up to then unheard-of morality: “You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the

judgment. But I say to you that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire." "Again you have heard that it was said to them of old, Thou shalt not forswear thyself; but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea; no, no, and that which is over and above these is evil" (Matt. v, 21, 22, 33-36).

And when the Saviour completed His divine mission on earth and was about to ascend to His throne at the right hand of His heavenly Father, He gave charge to His apostles, as a last and most solemn injunction, to bring all truth to all men. And how were the apostles to fulfil this final commission intrusted to them by their Divine Master, as it were, by His last will and testament? Was it a command to place the written word into the hands of those whom they were sent to instruct in the God-given doctrines of Christianity? No. On the one hand they and their followers in lawful succession to the end of time were to be witnesses of Christ to the uttermost parts of the earth, teaching all nations what they heard and saw and what Christ commanded to be observed as the necessary dogmas of faith. "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth." "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe

all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world " (Acts i, 8; Matt. xxviii, 19, 20). According to these words of the Saviour they were not to write, but to teach and make disciples. The Greek verb made use of to signify the Saviour's meaning (*μαθητεύσατε*) certainly refers to oral instruction.

St. John, penetrating deeper into the sacred mysteries of revelation than the authors of the Synoptic Gospels, mentions a promise of the Saviour which places in a clear light the position of the Catholic Church in regard to the dogmas of faith. He tells us that Christ promised to send another Paraclete, who would abide for all time with the Church, teaching and confirming in all truth that teaching, so that she cannot err: " And I will ask the Father, and He shall give you another Paraclete, that he may abide with you forever. The Spirit of Truth, whom the world cannot receive because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. . . . These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you " (John xiv, 16, 26). It is this abiding of the Holy Ghost with the Church for all time that lends authority to her teaching in interpreting the written Word, which often is obscure and difficult to be understood and not of private interpretation (2 Pet. iii, 16; i, 20), and in handing down the unwritten traditions through the chain of centuries, which, first spoken by Christ Himself, or by the apostles inspired by the Holy Ghost, have come to us by transmission from mouth to mouth. That these latter, the unwritten traditions, are of equal authority with Holy Scripture is clearly evidenced from Scripture itself. St. John, who soars with eagle flight higher

than any other of the Evangelists and whose Gospel may be regarded as supplemental to the Synoptics, witnesses that only part of the Saviour's teachings are recorded on the sacred pages. "Many other signs did Jesus in the sight of His disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God" (John xx, 30). Again: "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written" (John xxi, 25).

St. Jude the apostle, at the beginning of his Epistle, speaks of the faith once delivered to the saints and beseeches the faithful to contend earnestly for that faith (Jude i, 3). In the original Greek — for it must be remembered that the apostles, acting upon the mandate of Christ to teach all people, and finding that Greek was the great medium of thought among the nations, wrote in that language — the verb *παράδοθελον* used by the apostle manifestly means oral transmission or tradition. St. Paul regards with equal reverence and authority the traditions of faith by word of mouth and in sacred writing. For to his beloved Thessalonians he writes: "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or by our epistle" (2 Thess. ii, 14). It is to be observed that the apostles followed the example of their Divine Master and taught by word of mouth, as is evidenced from the words of St. Peter (Acts ii, 14): "But Peter, standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words." The same is manifest from many other passages of the New Testament, the exception being when St. Paul exhorted the Thessalonians to hold fast by the doctrines they received both by epistle and by word of mouth.

And the apostles charged their own immediate successors to observe the same method, thus showing that the efficacy of this mode of teaching was independent of its being received immediately from Christ, and was to be for all generations the property of the teaching Church, with whom the Spirit of Truth is to abide to the consummation of the world (Matt. xxviii, 20; John xiv, 15-26). In his Second Epistle to his disciple Timothy, St. Paul commissions him to convey to others the traditions which he received from the apostles: "The things which you have heard of me by many witnesses the same commend to faithful men who shall be fit to teach others also" (2 Tim. ii, 2). It must be remembered that these words were written by St. Paul to the Bishop of Ephesus in the sad and gloomy hours of his last imprisonment in Rome and shortly before his martyrdom, and that therefore the greater part of the New Testament had been already written. Yet the apostle refers to the word of hearing — what he heard by many witnesses — and not to the written word.

Passing on to another link in the chain of generations by which apostolic teaching has been transmitted to us, as it were from hand to hand, we find St. Clement of Rome in the second century, in describing the constitution of the Church, saying: "The apostles brought us the good message from our Lord Jesus Christ, Jesus Christ from God. Christ was sent from God, the apostles from Christ, and the will of God was duly fulfilled in both cases. . . . The apostles made these appointments and arranged a succession, that when they had fallen asleep, other tried men should carry on the ministry." St. Irenaeus, also of the second century, writing against heresies, says: "All that have the will to know the truth may find in every church the tradition of the apostles, which is known to all the world."

In a word, as the Old Testament gave testimony of Christ, the New Testament gives testimony of the Catholic Church which Christ established. Christ established the Church. The work was continued by the action of the apostles, who received the charge from Christ. The apostles chose others, to whom they conveyed the message which they originally received. Thus the chain of tradition is continued in the Church, which, guided by the Divine Spirit, is the "pillar and the ground of truth." So that the great St. Augustine says: "I would not accept the Bible if the Church did not bind me to do so."

FAITH, REVELATION, AND THE CHURCH

THREE DISCOURSES TO NON-CATHOLIC AUDIENCES

BY THE REV. NICHOLAS REAGAN, O.F.M.

I. FAITH

"By grace you are saved, through faith, and that not of yourselves, for it is the gift of God." — Eph. ii, 8.

WHY is it that there are so many men to-day who are clever and acute thinkers and so well informed in regard to matters of the world, but who are so ignorant of and so frequently and sadly err in their opinions on spiritual things? They are farsighted in affairs of politics, their vision is keen in scientific experiments, but when they raise their eyes towards heavenly things, they behold nothing at all or nothing but mysterious confusion. Why is this? I will tell you with one little word. They have no light. Not the keenest eyes can see in the dark, and heavenly things are in the dark to those who have not the light of faith. The light of faith is as necessary for those who would look into the other world as the light of the sun is for those who would look into this world.

It cannot be denied that many of the men we fall in with in the course of our daily dealings, business and social, are honest, dutiful, sincere, conscientious, and fair — "men of good-will," who are, so to say, on the lookout for some definite knowledge of and more intimate relation with Him who speaks to them through conscience; men who would readily embrace the truth of Christ could they but see their way, but they cannot see because they lack the light of faith. And there are others,

especially in our blessed land, who have been blinded by a brilliant display of rhetoric and reason and led away from the path of truth into error and heresy, or have found themselves amid such error and have been prevented from finding the right way again. I do not mean to say that the many good people who are not of the Catholic fold have no faith — far from it. I know that the blessed lamp burns still brightly in the home of many a devout Protestant family. I know that when the day of toil is spent, the father and mother and children gather around the family altar of the Protestant home for their Scripture reading and evening prayer. And I know how gladly they welcome the return of the "Sweet Hour of Prayer." I know, too, the innocence of many a Protestant's private life, the unfailingness of his trust in God, and the ardor of his devotion. And I would rather my tongue should cleave to the roof of my mouth than that one word should escape my lips which might be occasion of offence to those sincere souls who may attend our services. Yet I trust that every American is courageous enough to look at the plain truth and thankful for plain, frank direction. And who is not capable of learning more of God than he knows? We are all children of the same heavenly Father, and all want to learn of Him and serve Him. But it is impossible to know God as we ought, without faith. Faith is the foundation of our knowledge of Him and of our duties towards Him. And yet we know so little about faith. How few of us could even give a definition of the word! Even those who would wish to know more of it lose heart and turn back and leave off seeking for this precious knowledge because on every side they are confronted by a labyrinth of conflicting opinions. It will therefore be well worth our time to dwell for a few minutes on what faith is in the Christian meaning.

I. *But Let us First See what Faith Means in the World at Large*

In general faith means to accept a statement as true on the truthfulness of the speaker. When a mother tells her child that the world is round, and the child accepts the statement as true because he trusts in his mother's truthfulness, he has faith, *natural* faith. We use this kind of faith every day. We could not transact business, we could not carry on a conversation, we could scarcely live in this world without such faith in one another. But when the mother tells her child that there is a God and that He will reward the good and punish the wicked in the next world, the child accepts the statement not only on the truthfulness of his mother, but because his own conscience, with the help of God's grace, affirms the truth of it, and he believes with *supernatural* faith.

Thus we see that faith is a natural act of the mind, and a legitimate means of getting knowledge even of natural things, and the only means of getting knowledge of supernatural things. But some hundreds of years ago men got tired of believing; they wanted to know everything. The Church taught them of God, of their souls, of virtue and sin, of the judgment and life to come, but in their proud hearts they thought it a degradation of the noble reason of man to acknowledge its inability to understand the mysteries of faith, believing them unquestioningly on the word of bishops and priests, who were often, like St. Paul, "mean of appearance and of speech contemptible," who spoke "not in the persuasive words of human wisdom" but the simple words of truth and soberness. To be sure some few still, as in the days of St. Paul, accepted the teaching of the Church, "not as the word of man, but [as it is indeed] the word of God." Yet for the worldly wise

the old traditions to be believed on faith lost their savor and became too tasteless to feed upon. They were cast away and reason was hailed as the only means of getting knowledge of all things knowable.

But now came the difficulty. Reason must have experience through the senses before it knows anything. And how were the senses to get at the soul? And if we know nothing of the soul, religion will have no meaning. Still, being too humanitarian to rob the simple minded of the consolation religion affords, they reasoned themselves into the marvellous conclusion that a man can believe that there is a God and at the same time know that there is not. They made of religion a dreamy sentimentality. They love still to read their Bible and to go to church, but they rise from the reading and return from the meeting as if awakening out of a pleasant dream—a dream which carried them back over life long past, making them live again the garish years of youth and first love, making them move again in the cherished scenes of long ago, ravishing their hearts with the presence of sweet faces and gentle voices of loved ones now no more; a dream from which they awake with a sigh of regret that it is but a dream, and yet, despite bitter disappointment, the heart is lightened and cheered by the delightful reverie of fond recollections. Such is faith in the world at large. Let us pass on to the consideration of what it is in the Church of God. But perhaps we may, each of us, hold opinions differing one from another, and it were better to dwell for a moment on

II. *What Faith Meant in the Beginning of Christianity*

for what it then meant it must still mean, since faith does not change its meaning.

When our Saviour “came preaching the kingdom of God,”

the first thing He asked of His hearers was: "Believe the Gospel." And sending forth His disciples He said to them: "Go, teach all nations, all things whatsoever I have commanded you, and behold I am with you all days. . . . He that believeth, and is baptized, shall be saved. He that believeth not, shall be condemned." And St. Paul tells us that "Faith cometh by hearing, and hearing by the word of Christ." And he asks: "How shall they believe . . . [if] they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" For Christ alone, who was sent by His heavenly Father, has authority to send men out to preach the word of God. And Christ did send them, saying: "Go, preach. . . . He that heareth you, heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." "And the Apostles [that is, "who have been sent"] going forth preached." And St. Paul warned his hearers: "He who despiseth these things, despiseth not man, but God, who hath also given in us His Holy Spirit." And St. Peter said to the Jews: "Ye men of Israel, hear these words . . . whereof we are witnesses. Let all the house of Israel know most certainly. . . ." Again: "We are witnesses of these things, and so is the Holy Ghost, whom God hath given to all who obey Him." Again: "He commanded us to preach to the people, to testify. . . ."

Now if all this means anything, it means that the apostles and they who continue the work of the apostles were duly authorized by our Lord to preach the Gospel by word of mouth, and that their preaching was to be believed, not because it was backed up by "the persuasive words of human wisdom," not because it was proved by reason based on facts and figures, but purely and simply because it was the word of God. And we know, for St. Paul tells us so, that the first Christians

received the apostles' preaching, "not as the word of man, but as the word of God. . . . That their faith might not stand on the wisdom of men, but in the power of God."

They who preach are but men, men subject to error like other men; but they are authorized to preach, and in the discharge of their sacred ministry Christ is ever with them, as He promised He would be, and the Holy Ghost, whom He has given into their hearts, makes known to them all things whatsoever He has told them, and keeps them in all truth, that the errors of hell may not prevail against the Church. And the Gospel they preach is not theirs, but the Word of God. It is one complete deposit of faith, given over to the Church to be carried into all lands and taught without change down through all the ages, and to be believed whole and entire, nothing added to, nothing taken from.

Such was the faith of Christians in the beginning, and such it must be to-day — "Jesus Christ yesterday, and to-day, and the same forever." The Church of God does not come to you with a bundle of smart syllogisms and brilliant rhetoric. She says in plain words to-day what she said nineteen hundred years ago: "He that believeth, shall be saved; he that believeth not, shall be condemned." And we must believe all or nothing. And we must not doubt about a single thing; for if we doubt one point of her teaching, we do not trust her truthfulness, and if we do not trust her truthfulness, we have no faith in anything she says; so that if we doubt one thing, we believe nothing. "Though an angel from heaven should preach to us a Gospel other than that which she has preached to us, we are bound to say to him, anathema."

It is plain, then, that in the beginning of the Church faith meant to believe all the Church taught as the Word of God. Let us see

III. *What Faith Means in the Church To-day*

The teaching of the Catholic Church, as expressed by the Holy Father, Pope Pius IX, together with bishops from all parts of the world assembled in General Council in the Vatican at Rome in 1870, is this: "Faith is a supernatural virtue, by which we believe what God has revealed, not because we can see by the light of natural reason the truth contained in the revelation itself, but because God has revealed it, who can neither deceive nor be deceived." What is to be believed is "what God has revealed"; the reason for believing is "because God revealed"; the power to believe is "a supernatural virtue," faith. In other words, there is the supernatural revelation, the supernatural authority, and the supernatural virtue of faith.

It would be too much to dwell now upon revelation and authority. Suffice it to say that while the real motive of our faith is the all-truthfulness of God who has given the revelation, the immediate authority who speaks to us, who tells us what is revealed and what is not is the divinely commissioned Church of Christ. God does not repeat His revelation to each individual; He has established His Church to "go into the whole world and preach the Gospel to every creature"; we ourselves cannot judge what is and what is not revealed, the Church of God alone can do that. As to the virtue of faith, I have said much already; all I need say more is that faith is a grace of God infused into our souls; it is not from ourselves, but from God; "it is the gift of God"; if He did not give it, we should not have it.

Faith is light and love. Without it we can at best but reason about heavenly things. But let this supernatural grace shed its blessed light upon our spiritual eyes, let it

set our hearts aglow with yearning love to God and the things of God, and we see and believe. This humble, loving, longing desire and reaching out after the knowledge and love of God; this inclination, so strong and never failing, so unearthly, so unlike our depraved nature and headstrong passions — this is from God, and we call it grace, because God gives it gratis and because it makes us pleasing (*gratum*) to God. Without it we can do nothing, “for by grace you are saved through faith, and that not of yourselves, for it is the gift of God.” He gives it not to the self-sufficient haughty, but to the lowly and poor of spirit, “for God resisteth the proud, but to the humble He giveth grace.” “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hath revealed them unto little ones.” It is this grace that makes “the elect of God,” the chosen “few,” whom the “Good Shepherd knows as His own, and who know Him and hear His voice and follow Him.” And such as these there are in every age and every clime. It is to-day as it was when the Apostle Paul preached to the Athenians on Mars Hill, and “some mocked, and some said, we will hear thee another time, but certain men clave unto him”; and when he preached at Rome, and “some believed, and some believed not”; and at Antioch, where “as many as were ordained to eternal life believed”; “for the wisdom of God is foolishness to the world . . . but to us that believe, it is the power of God unto salvation.” “The animal [natural] man perceiveth not the things of the Spirit of God.” “Oh, grieve not the Holy Spirit of God, whereby you are sealed unto the day of salvation!” “Now is the time, now is the day of salvation.” God is calling — calling for you. You have heard His voice, you know it well. “Oh, if to-day you hear His voice, harden not

your hearts." Jesus pleads to you as He pleaded to the disciples when the multitudes, turning from Him, said: "This is a hard saying, and who can hear it?" and He said to His disciples: "Will you also go away?" Oh, do not go away! Say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." To whom will you go if you turn away from the Catholic Church? for she has the words of eternal life.

Opinions change, conclusions are feeble, inquiries run their course, reason stops short, but faith alone reaches to the end of life and on out into eternity. Faith alone endures. Faith and prayer alone will endure in that last dark hour, when Satan urges all his power and resources against the sinking soul. What will it avail us then to have been esteemed men of reason and science and progress, if after all we have not the light of faith to guide us from this world to the next? Oh, how fain shall we be in that day to exchange our place with the humblest and dullest and most ignorant of the sons of men rather than stand before the judgment seat in the lot of him who has received great gifts from God and used them for self and for men, who has shut his eyes, who has trifled with truth, who has repressed his misgivings, who has been led on by God's grace, but stopped short of its scope, who has neared the land of promise, yet not gone forward to take possession of it! How bitter will be his anguish when he must confess: "These are they, whom we had in derision; . . . we fools esteemed their life as madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us; . . . what hath pride profited us? For what hath

the boasting of riches brought us? All these things are passed away like a shadow, and like a post that runneth on. . . ." Man and his theories, "like the grass of the field, groweth in the morning, . . . and withereth away, but the truth of God remaineth forever."

II. REVELATION

"God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son." — Hebr. i, 1-2.

Were we to find, among the outcasts in the slums of one of our great cities, a boy of good make and mind, whose appearance and manners and speech betoken refinement, cast thus upon the world, without recollection of whence he came, ignorant of his birthplace and family connections, should we not conclude that there was something mysterious about his history? That he was one of whom his parents were ashamed? How else should we be able to account for the strange contrast between the promise and the condition of his being? And should it be that his parents knew of their boy's depraved condition and desired to reclaim him, is it not most probable that they would send and reveal to the child the mystery of his being and the desire of his parents to receive him again under the paternal roof? And supposing that now and then a wandering thought had crossed the boy's mind that he was of a family superior to those of the uncouth waifs with whom he lived, would he not readily hail the message of good tidings from his unknown home?

When we look into this wondrous world and find, among its multifarious beings, one endowed with intelligence and freedom, who has something about him that betokens powers of a spiritual nature, and we see him busily exerting these strange

powers upon material things, only now and then, at rare intervals, realizing his superiority over other earthly beings and in his better moments giving ear to a mysterious voice within him that speaks of an unseen One who has a claim upon his fear and reverence and love, for having offended whom he is filled with terror and overwhelmed with sorrow and confusion, in whose smile of pardon he is light-hearted and glad; and we see this most marvellous of beings of the world, which we call man, passing the few years of his earthly life in toil and pain till his material parts are worn and wasted with age and, with his wondrous spiritual faculties still vigorous and keen, a change comes over him and he turns cold and dead — the spirit departing, whither we know not. When we consider all this, must we not think that man was destined for an existence to which he has failed to attain, that his present distressing condition is the result of some terrible aboriginal calamity? And now, supposing it were the loving will of the Creator to reclaim His wayward creature, is it not most likely that He would, in some manner worthy of His divinity, make known to fallen man the will of His God to redeem him? And when those “good tidings of great joy” were brought to man, expectant as he is of some more definite knowledge of the God of his conscience, would he not welcome the revelation?

Thus I might go on to prove the giving of a divine revelation from man’s anticipation of it on the one hand, and from God’s goodness and mercy on the other. But it would be idle to weary you with proof of what you already believe. It is of more moment to dwell upon the meaning of revelation and what is revelation. Revelation means an unveiling, a lifting off of the veil which shuts out from our mortal eyes the vision of God and of the mysteriousness of our being and present condition. And in the sense in which we are using the

word it means that God has revealed these mysteries to man and their meaning.

All the long story of man's creation and elevation out of a state of pure nature into a state of supernatural grace, his fall by sin, his pardon through the foreseen merits of a promised Redeemer, his temptations and struggles and sanctification and the attainment of his final destiny — all this is mystery, yet man needs to know all this; he cannot know it of himself, but he knows it by revelation.

At last we come to the question which has, perhaps all along, been uppermost in your minds, namely: Just where are we to find revelation and how can we know when we have found it? A short answer might be: The Bible is revelation. But this would be very inaccurate, for all that is in the Bible is *inspired*, but not necessarily *revealed*; and although the Bible contains a great deal of revelation, it does not explicitly contain all. Hence a more complete answer to the question would be that the sources of revelation are two, the Bible and divine tradition; or, in other words, revelation written down under the inspiration of the Holy Ghost and revelation handed down by word of mouth under the special care and guidance of the Holy Ghost. Let us first consider the Bible, on account of its excellence.

I. *The Bible*

is a collection of books which were written under the supernatural influence of the Holy Ghost, which we call inspiration. And we mean by inspiration that divine influence which so possessed the sacred writer that he was not only preserved from error in his writing, but that he wrote precisely all and only that which God influenced him to write; so that while the book was a human production, it was the inspired Word of God.

Rationalistic writers of nowadays, intruding boldly where angels fear to tread, and taking in profane hands the sacred Scriptures, and without any spiritual preparation scrutinizing and criticising the word of God, have, as might have been expected, not only lost all reverence for the Bible, but have, unasked, given to the world their pestiferous opinion that the Bible is but a product of human genius and, like all works of man, subject to criticism and correction. And it must indeed be painful to devout Protestants of the old school to hear and read what the Protestant pulpit and press of to-day think of that sacred volume which was once an object of reverence and love in the Protestant home.

There was a time in England and in America when the devout Protestant father and mother and children would gather at the close of day for their evening Scripture reading; there was a time when observant Protestants would not let a year roll its seasons away till they had read their Bible from Genesis to Revelation. But alas! that day's sun is setting. Take up any late Protestant treatise on the Bible, read what the modern Protestant thinks of the inspiration, authority, and correctness of sacred Scripture, and if your heart still throbs with the devotion and reverence of the Protestants of long ago, you will be overwhelmed with horror. And yet this condition of Protestantism is but the true and legitimate development of its first principles, and that devout reverence and unswerving faith of Protestants of yore was not a gift of the Reformation, but a legacy inherited from Catholic ancestors. That love and respect for the Word of God was planted and grew in the garden of the Catholic Church, and amid the arid wastes of Protestantism it has withered away and died, or has begun to realize that it is a flower plucked from a foreign bed and longs to regain its native air. The sincere, devout Protestant

needs but to realize his position, and he sees that he is out of his element; he needs but to look into his Bible and look at the teaching of the Protestant communions of to-day, and he awakes to the startling truth that he is not a Protestant at all, but a Catholic at heart, and his entrance into the Catholic communion is not so much a conversion or change as a return to his father's home. In the Catholic Church he is at home again. There he finds that what he has so long dreamed of—reverence for and unwavering faith in the Bible—is the true and simple teaching of the Church of God. She does not preach to him an eloquent sermon, couched in such uncertain language that he is still undecided and left to himself to form an opinion as to whether there really be any such thing as an inspired Bible. She tells him just what he reads in his Bible: "We have the more firm prophetic word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts; understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." Nor does she leave him to find out for himself, at the risk of error, which are the inspired writings. She has gathered them and put them together in one little book centuries ago, and gives them to him and bids him "Search the Scriptures . . . for they give testimony of me." And indeed, did she not do so, we should strive in vain to separate the inspired writings from among the piles of literary productions of the past thousands of years. When we take up our Bible and read it in our own mother tongue, how little do we suspect what a task it was to bring it to its present form.

Small as it seems, it contains no less than seventy-two dis-

tinct books and epistles, written in Hebrew, Assyrian, Arabic, Greek, and beginning in the dim past of fourteen hundred years before Christ, and reaching down to the end of the first century of the Christian era. Countless, too, were the apocryphal writings which appeared during that long period, all of them claiming to be the inspired word of God. But the Church, assisted by the wisdom of God, has carefully collected what was of God, as she alone could do. And she cannot be mistaken, for in those sacred writings there is something that no merely human pen can tell; they are all divine and all human; there is no separating the divine from the human element. The language is human; it speaks to man in words and examples familiar to men, but it is God telling of the things of God. Now it is the prophet, with lips cleansed by a burning coal, speaking prophetic words as they come from God; now it is a faithful recorder writing or compiling the sacred story of the chosen people of God; now it is the "sweet Psalmist of Israel" singing the inspired praises of God.

It would be too much to recount the long story of the gathering of the Sacred Scripture. We may, however, form some idea of the task if we bear in mind two salient dates, 1400 B.C. and 419 A.D., which mark the beginning and the completion of the task. About the year 1400 B.C. Moses, as we read in Deuteronomy (xxxi, 24 f.), ordered the Books of the Law to be kept beside the Ark of the Covenant. In the year 419 the collection was carefully gathered and set apart definitively by the great Council of Carthage. To the five Books of the Law of Moses other books were added, even before the Exile (Prov. xxv, 1; 2 Par. xxix, 30; Dan. ix, 2). Then, after the Exile, Esdras and Nehemias, and after them Judas Machabeus, collected the sacred books. This collection of Esdras is called the Palestinian Canon of the Old Tes-

tament, because it was used by the Jews of Palestine, without any addition. It contains the books of the English Protestant Bible. Another collection was made by the Jews in Egypt. To the collection made by Esdras they added seven books, which are familiar to Protestants as the Apocrypha — Tobias, Judith, first and second Machabees, Wisdom, Sirach, Baruch, and fragments of Esther and Daniel. This collection is called the Alexandrian Canon, and its Greek version, of the second century before Christ, is known as the Septuagint. It contains the books of the Catholic Bible. The earliest known record of a collection of the books of the New Testament is a fragmentary manuscript in Latin of about the year 150 A.D., and is very likely a translation of an older Greek document. But it is certain, from quotations of the early Fathers of the Church, that, even at this date, Christian communities in Asia, Europe, and Africa were in possession of the same collections of both the Old and New Testament books. Yet there was much conflicting of opinion in regard to certain books, especially of the New Testament, for instance, the Epistle to the Hebrews, and not till the Council of Carthage, 419 A.D., was the question of the Bible settled and the Catholic Bible reduced to its present form.

Now that we have the Bible in our homes and can read it at pleasure, is all done? By no means. We need an explanation of many a passage; for, as St. Peter says of the Epistles of St. Paul, there "are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." The Church of God alone, "the pillar and ground of truth," can and is divinely commissioned to explain the Bible, as she is to collect and preserve it. It would take too long to speak now of the authority of the Church in regard to the Bible; let us pass on to the consideration of

II. *Tradition, Which is the Other Source of Divine Revelation*

Revelation, as we know, is far older than the Bible. For, as we saw, the first writing of Moses was not earlier than 1400 B.C., and nothing like a book was written earlier than 2000 B.C. Before that time knowledge was preserved and handed down, as it is yet among nomadic tribes like those of the Arabian Desert, by oral tradition. One who, surely, was far from the thought of religious controversy, Dr. W. D. Richardson, addressing the Indianapolis section of the American Chemical Society, March 20, 1908, on the sources of our knowledge of chemistry, bears witness to the value of tradition as a source of knowledge, of whatever kind. He says: "I repeat, then, that if the world had been dependent upon written books for the transmission of chemical knowledge for, say, from 5000 B.C. to A.D. 1200, it would have fared poorly. There were two methods by which that knowledge was transmitted. The first the alchemistic writings of the Egyptians and the Arabians, and the second the *traditional* knowledge of chemical industries. . . . The principal means by which chemical knowledge was transmitted to the modern world was by means of the traditional method, from the elder to the younger generation working in chemical industries." Thus in the Old Testament we find fragments of revelation preserved by tradition. And nearly all of the New Testament was at least for a generation unwritten, and preserved only by tradition.

Even the Gospel teaching of our Lord was not put into writing for at least twenty years, and the New Testament was not all written till about the year 95 after Christ. Our Lord Himself never wrote anything, and He sent His apostles "to preach,"

not to write; and as far as we know, only St. Matthew wrote a Gospel, St. John wrote a Gospel, three Epistles, and the Apocalypse, St. Peter wrote two short Epistles, St. Jude and St. James one each. And St. John, who wrote more than all the others together, says at the end of his last writing: "There are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." And truly, if we search the Bible for evidence of some of the fundamental and most necessary doctrines of Christianity, we shall find nothing at all, or but a few unclear texts. For although, as St. Paul says, "All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work," yet it was intended to be an aid to the living teaching of the Church rather than the sole treasure of Christian doctrine.

When God inspired man to write His word, He gave also an understanding of it, which is preserved by tradition. And God watches over this knowledge of the meaning of His Word with as much solicitude as He first inspired its writing. The foundation and first propagation of Christianity were not by writing, but by preaching. Even St. Paul, who wrote so many doctrinal Epistles, first established and formed Christian communities by oral teaching, and only afterwards did he incidentally, as occasion demanded, write to some of them about certain points of doctrine. And then he frequently alluded to his traditional teaching. Thus he writes to the Thessalonians: "Brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." And writing to the Corinthians of the institution of the Blessed Sacrament he says: "I received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was be-

trayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is my body, which shall be delivered for you; this do for the commemoration of me. . . ." Hence it is clear that traditional teaching was in the Church before the writing of the Gospels and Epistles. This teaching was handed down from the apostles to their disciples. Timothy and Titus learned from St. Paul, and the apostle exhorted them to keep the traditions which had been committed to their trust. Each generation thus handed the traditional teaching learned from the apostles on to the succeeding generation, till it found its way into the writings of the early Fathers of the Church, which have come down to us.

This brings us to the very important and interesting question: Where are we to find this traditional teaching to-day? Despite the interest of the question, it is too large to enter far into now, and we may but glance at a few important points. The sources of the traditional teaching of the Church are principally: (1) the unchanging teaching of the Councils and of the Roman pontiffs; (2) the ever-living worship of the faithful, and the liturgy of the Church; (3) the united teaching of the Fathers and the school of theologians, especially during the first five centuries of the Christian era, while Christian doctrine was developing and forming itself into the grand structure we now behold.

The difficulty of Protestants in regard to tradition is one of misinformation. They know that there are many legends in the Catholic Church which are but human and sometimes fabulous, and being unable to distinguish between truth and fiction, and knowing nothing of a tradition other than human, they cast aside all tradition as a source of revelation. And though it be but natural, it is a deplorable mistake. There is a vast difference between human tradition and divine. There

never was a man so holy and learned as not sometimes to be wrong. Yet "the Spirit of Truth," which Christ promised His disciples, so watches over the traditional teaching of the Church that certain holy and learned men, of different ages and various lands, bear unconflicting testimony that such and such doctrines have ever been the teaching of the Church of God; and their testimony is more than the opinion of fallible man, it is the voice of divine tradition, ever living, never erring; that voice which the chosen of Israel heard upon the Mount of Beatitudes and in plains round about the Sea of Galilee; that "sound which hath gone forth into the whole world"; "that which was from the beginning, which we have heard . . . of the word of life, we declare unto you . . . that you also may have fellowship with us, and our fellowship may be with the Father, and with His Son, Jesus Christ"; "for God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son."

In conclusion let us revert to the thought with which we began. If man naturally and by the invisible elevation of God's prevenient grace has conceived an insatiable desire to draw nearer and learn more of the God of his conscience; and if, after much painful expectation and earnest reaching out after this so ardently craved knowledge and friendship, and wakeful watching for some token, if such there be, of God's loving will to reveal Himself to His creature; if at length, as we have supposed, God does vouchsafe such a revelation and man finds a book which, he is sure, contains some part of those welcome tidings, is it natural for him to stop there and spurn every other message from above? Why are we loath to accept so much consoling teaching of the Catholic Church? We ought not merely to say: It is not in the

Bible; we ought with all diligence "to search the Scriptures"; we ought to "hold fast the traditions which we have learned, whether by word of mouth or Epistle"; and we ought to bear well in mind that the Bible is not a sun in the heavens, but, as the Psalmist says: "Thy word is a lamp to my feet, and a light to my paths." It is "as a light that shineth in a dark place, until the day dawn and the daystar arise in our hearts," and the veil be taken away, and we see God face to face, and in the light of that beatific vision we behold the Eternal Truth in its perfect beauty.

III. THE CHURCH

"The Church of the Living God — the pillar and ground of truth." — 1 Tim. iii, 15.

There is something in the very sound of certain words that acts upon us like a charm; the name of a loved one is such a word, and such a word is the name of "the Church of the Living God." It fills us with delight. Yet I must confess that, as I approach the subject I have chosen for this discourse, the joy it inspires is mingled with sadness. When I turn my thoughts upon the Church in this our dear country, I indeed rejoice with exceeding great joy, but when I turn to the consideration of the millions who know her not, "I feel continual sadness and sorrow in my heart for my countrymen who are my brethren according to the flesh." "Brethren, the will of my heart, indeed, and my prayer to God is for them unto salvation . . . until we all meet into the unity of faith, and the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ."

Whatever way we look we see "the multitudes" of sincere souls, "distressed and lying like sheep that hath no shepherd." And Jesus seems to say: "I have compassion on the multi-

tudes." It seems as if we can see Him, weary with His journey to this distant land, as He sits thus by the wayside; and we seem to hear Him saying: "Do you not say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest."

Yes indeed, our country is white already to harvest. They have heard "the good tidings of great joy, — that unto us a Saviour is born, and they have come to worship Him." Their admiration and reverence are read in every newspaper and magazine. They come to Him and ask, as did the disciples of John the Baptist: "Lord, where dwellest Thou?" and "He saith to them: Come and see." But then their trial begins, and "they stand without," like Magdalen on the first Easter morning, "weeping. For they have taken Him away, and they know not whither they have laid Him." They know He is near, in some church which they know not. And they realize the sore need of a guide to Christ. Their plaint has been sublimely expressed by Cardinal Newman in a like painful situation: "Lead, Kindly Light, amid the encircling gloom, lead thou me on." They have a guide, the Bible, if they will but read it prayerfully, with a sincere desire to know the truth and a courageous determination to follow its guidance, it will surely lead them to Christ, for He has said: "Search the Scriptures, for in them you think to have eternal life, and they give testimony of me."

Let us read¹ a few passages together and see if they will not guide us to the Church of Christ.

I. St. Matthew says (xvi, 18): "And Jesus said: I will build my Church . . . and the gates of hell shall not prevail

¹ The following passages are too lengthy and too numerous for quotation. It would be more effective if the preacher would read them.

against it." Therefore *Christ intended to establish a Church*, that is, a congregation of His followers, a perfect society, with members united under a common head, striving for a common end—the glory of God and their own sanctification and salvation; loving one another with unfeigned charity, openly professing the same faith, forming a visible society, that all men might see and know. "By this shall all men know that you are my disciples, if you love one another." This society was to be *one*; small in beginning, "like to a grain of mustard seed," but growing into a mighty tree; "like to a sheepfold," in which there is but one flock and one Shepherd; "like to a city set upon a hill," that all men might see it, for they are to be "the salt of the earth," "a light to the world."

St. Luke tells us (vi, 12 ff.) how our Lord began to build His Church, choosing the apostles and giving them authority to rule and teach in His name: "And it came to pass in those days, that He went up into a mountain to pray, and passed the whole night in the prayer of God" for He was about to begin a tremendous work, a work which was to last till the end of time—the work of establishing "the Church of the Living God, the pillar and ground of truth." "And when day was come, He called unto Him His disciples: and He chose of them twelve, whom He named apostles." "Then [ix, 1 ff.] calling together the twelve apostles, He gave them power and authority . . . and He sent them to preach the Kingdom of God. . . . And going out, they went about through the towns, preaching the Gospel." "And after these things [x, 1 ff.] the Lord appointed also other seventy-two: and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: . . . Go, behold I send you as lambs among wolves. . . . And into whatsoever city you enter and they receive you, . . . say to

them: The Kingdom of God is come nigh unto you. But into what city soever you enter and they receive you not, going forth into the streets thereof say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the Kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city. . . . He that heareth you heareth me, and he that despiseth you despiseth me. . . .” “If one will not hear the Church [Matt. xviii, 15-18], let him be to thee as a heathen and a publican. I say unto you, whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven.” Thus our Lord established His Church, one visible society, in which the apostles had unlimited authority to rule and teach.

And then, after His three years of preaching, on that solemn occasion when, gathered with His chosen Twelve in the upper room at Jerusalem, “before the feast of the Pass-over, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end. . . . And Jesus said: . . . Little children, yet a little while and I am with you. . . . A new commandment I give unto you, that you love one another, as I have loved you. . . . If you love me, keep my commandments.’ And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of Truth. . . . He shall abide with you, and shall be in you. . . . I will not leave you orphans, I will come to you. Yet a little while and the world seeth me no more. But you see: because I live, and you shall live. . . . And the word which you have heard is not mine: but the Father’s who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom

the Father will send you in my name, He will teach you all things, and bring all things to your minds whatsoever I shall have said to you. . . . I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you. . . . Love one another. . . . You are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . I have yet many things to say to you; but you cannot bear them now. But when He, the Spirit of Truth, is come, He will teach you all truth. . . . These things Jesus spoke, and, lifting up His eyes to heaven, He said: Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. . . . I have glorified Thee on earth, I have finished the work which Thou gavest me to do. . . . I have manifested Thy name to the men whom Thou hast given me out of the world. . . . I pray for them . . . whom Thou hast given me. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given me, *that they may be one*. As Thou hast sent me into the world, I have also sent them into the world. Not for them only do I pray, but for them also who through their word shall believe in me, *that they also may be one*, as Thou, Father, in me, and I in Thee, that they also may be one in us, . . . I in them, and Thou in me; that they may be made *perfect in one*" (John xiii-xvii).

How plain and simple! Jesus prayed that His Church might be *one*, "perfect in one." He gave the apostles authority to preach, and promised them "the Spirit of Truth," "to abide with them forever," "to teach them all truth." And those who should believe their preaching were to be *one*. Their unity was to consist in their faithful adherence to the chosen

Twelve; hence Jesus prayed for the Twelve especially, and promised them "the Spirit of Truth," "to abide with them forever." And it was to these same chosen ones that Jesus appeared after His resurrection, and "coming, spoke to them, saying: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 18 ff.). Again it was the Twelve "to whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the Kingdom of God. And eating with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by my mouth. For you shall be witnesses unto me . . . even to the uttermost parts of the earth."

And you remember how, when the days of Pentecost were accomplished, the Holy Ghost came upon them, and they spoke in divers tongues; and how the multitude that heard were amazed, and St. Peter preached to them, and they repented and asked what they should do to be saved, and he told them to do penance and be baptized; and how he received that day into the Church about three thousand men; and how the young Church persevered in the doctrine of the apostles and in the breaking of bread and in prayers; and how they all that believed were together, continuing daily with one accord in the temple, and breaking bread from house to house, taking their meat with gladness and simplicity of heart. You remember, too, how, when Peter was kept in prison by Herod, "prayer was made without ceasing by the Church unto God for him."

How beautiful then, in her bridal days, was the Church of the Living God! How watchful was God's care of her! For, when she had spread abroad, and many Gentiles had been received into her communion, and disputes arose concerning certain observances of the Law, and her unity was threatened, her indefectibility appeared, the matter was brought before the Twelve, assembled in Council in Jerusalem, and with that calm dignity and wisdom which manifest the authority of the Church of God, the apostles said: "For as much as we have heard, that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment; . . . it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these things necessary. . . ."

II. From these passages of the Bible we can obtain a fair idea of what the Church of God was in the beginning and ought to be to-day. (1) It was a *visible society* of the followers of Christ, believing His doctrine and keeping His commandments, as preached by the apostles, who were invested with authority to teach and to rule the Church, and kept from error by a special and never-failing assistance of "the Spirit of Truth." (2) It was *one Church*; "one body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God" (Eph. iv, 4). And (3) this one was, of course, the one *in communion with the apostles*. With these three salient points before us — the Church is one, visible, apostolic — we can find our way to her. For there must still be a Church of Christ on earth, since He promised that she should last forever. And she must be one, for there is but one Redeemer and "there is no other name given us under heaven, whereby we must be saved." And our Lord prayed that the Church might be one, "perfect in one," and the prayer of Jesus cannot be in vain. And that one must ever

be in communion with the apostles and their successors, for Christ appointed them alone to preach, to them alone He gave authority, with them alone He promised ever to remain and "keep them in all truth," and that "till the end of time": "Behold I am with you all days, even to the consummation of the world." The apostles were not to live "all days," for they preached the Gospel and died for the faith; but their successors in the Church lived on, and it was with them that Jesus promised to be "all days, even to the consummation of the world." The promise of Jesus cannot fail; therefore He is with His Church to-day, keeping her "in all truth."

Now we know there are many men in the world to-day claiming to be Christians. There are many denominations claiming to be the Church of Christ. But the Church of Christ is *one*. If there were a denomination which was not Christ's, it would be no church at all. This is clear. But Protestants claim that it is enough if the Church be one "in spirit and in truth," be there many denominations or not. Now if we hold this opinion, we are forced to the alternative that either the Church is not a *visible* society, but only an invisible, spiritual union of minds among men of distinct visible societies; or that she is one visible society, but divided into many denominations, each holding opinions and doctrines different from others, there being no unity of belief. In other words, if we deny that the Church is one visible body with one creed, we must admit that she is either one body with many creeds or many bodies with one creed. Nothing else is possible.

Suppose we say she is one body with many creeds; with very little thought it can be seen to be untenable. Christ's teaching is but one; if there be any denomination not professing that one teaching of Christ, it is not of His Church.

Hence it is that most Protestants choose the other alternative and hold that the Church is many bodies with one creed substantially, the differences between the several denominations being unessential. This is what is meant by the familiar saying that "one Church is as good as another." Protestants, then, say that the essential teaching of Christ is one, and that if any denomination differs essentially from this one teaching, it ceases to be the Church of Christ. And this is good Catholic doctrine. We are, then, standing on the same ground. The rest is a question of fact, and the fact is this: be you Episcopalian, Methodist, Presbyterian, or Baptist, wherever you go, you are a *Protestant*. And if you hear of a Christian who is not a Protestant, you know he is a Catholic. So there is a difference between Protestants and Catholics; they are of two distinct bodies, with no worship in common; they believe and live according to two distinct doctrines, else they never would have been separated. But we said the Church of the Living God must ever be *one*. It cannot be both Catholic and Protestant; if it is the one, it is not the other.

Do not mistake my meaning. Certainly there are men and women in both communions who are sincere, who live according to their conscience, walking upright before God, in the hope of eternal reward, which, beyond doubt, they will attain. And such are emphatically children of God and heirs of heaven and, we may say, belong in spirit to the Church of Christ, whether they be members of the visible Church or not. But that is quite another thing. What we are at is this — that there is but one visible Church of Christ, with one body and one creed, enduring till the consummation of the world, and we are trying to find out which it is, for, since it cannot be both, it must be either Protestant or Catholic.

Is the Protestant Church, supposing the various denomina-

tions do not differ essentially one from another, (1) a visible society of Christians? (2) Is it *one* body and one creed? (3) Is it the Church of the apostles? (4) And last and most of all, is it the ever-abiding, never-changing Church with whom Jesus is "all days, even to the consummation of the world," "keeping her in all truth"? This last is the test. I did not much insist upon it, when citing those Bible passages, because Protestants generally do not insist upon it, and because I wanted to speak of it apart, on account of its importance.

You remember the words of our Lord: "Simon Bar-Jona, . . . I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." "Thou art Peter," said Jesus. In Palestinian Aramaic, which language He spoke, the word is "Kepha," which the Greek renders "Cephas," and it means a massive rock or impregnable promontory of rock. Job (xxx, 6) and Jeremiah (iv, 29) use the word. Such is the foundation our Lord lays for His Church. And the supreme authority in the Church, "the kingdom of God," is according to the expression of Isaias, "the keys," which were laid upon our Lord's own shoulders "that He might open and none might close, and close and none might open." These "keys" He gives to Peter, saying: "I give to thee the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound also in heaven." And He promised Peter that "the gates of hell"—the errors of hell, which are ever at war with "the Spirit of Truth"—"should not prevail against" the Church built upon him.

Again, when the apostles were growing weak, Jesus foretold to them all the humiliation of His passion, that they might not be scandalized and lose their faith in His divinity. And knowing that Satan would strive hardest to make Peter fall away, Jesus said to him: "Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." And after His passion and resurrection our Lord appeared to the Twelve and said to Peter: "Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed my lambs." And thrice did Jesus repeat the mysterious question and thrice commission Peter to feed His lambs and sheep. And after Peter had founded the Church of Rome and there suffered martyrdom, his successor in the Supreme Pontificate continued to rule the Church, though some of the apostles were yet living. And so does the Supreme Pontiff to-day "confirm his brethren" and "feed the sheep" of Christ's flock and keep the Church of God in unity and in all truth, and never yet have "the gates of hell prevailed against her." Sects have been born and died, and their ruins lie by the wayside of the Church's history. Other denominations are to-day; to-morrow we pass by, and lo, they are gone, and their place is nowhere to be found, while the Church of God, ever ancient and ever new, ever the same, is faithful to the last, the Immaculate Bride of the Lamb of God.

Which, then, my brethren, is the Church of Christ? Oh, there is but one answer! Ask the child as you walk along the street, and he will raise his tiny hand and point to some modest little structure which bears upon its steeple the sign of the Crucified Saviour. Ah! how beautiful, how majestic she is! "She takes her rise from the very coming of Christ, and re-

ceives her character, as also her very form and mission, from His mouth. . . . Coming to you from the very time of the apostles, spreading out into all lands, glorying in so mysterious a vitality, so majestic, so imperturbable, so bold, so saintly, so beautiful, O ye sons of men, can ye doubt that she is the Divine Messenger for whom you seek? Oh, long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms, come to her, poor wanderers, for she it is and she alone who can unfold the meaning of your being and the secret of your destiny. She alone can open to you the gate of heaven, and put you on your way.”¹ Oh, how can you not love her? Yes, there will come a day, even for you, when your heart will beat with gladness, and your eyes will fill with tears of joy, and you will exclaim: “Too late have I known thee, too late have I loved thee”; a mighty mother, thou Church of the Living God! “And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills; and people shall flow to it. And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths.”

¹ Newman, *Discourses to Mixed Congregations*.

